

Among a number of devices for ensuring that the United Nations and its Specialized Agencies work as one family is the Administrative Committee on Co-ordination (ACC). This is the body which co-ordinates the programmes of the United Nations and Specialized Agencies 'at the highest secretariat level'. It is, in fact, the Secretary-General and Directors-General in council. Much of its preparatory work, however, is carried out by working groups of which the most significant for our readers is the Working Group on Community Development.

The ACC reports to the Economic and Social Council of the United Nations. Its twentieth report¹ contains an annex of 28 pages defining community development and related services, which was drawn up after intensive preparatory discussion by the working group on community development. We make no apologies for quoting it at some length, since it represents the joint thinking of those who are directing technical services in the UN, ILO, FAO, WHO and Unesco.

'The term *community development* has come into international usage to connote the processes by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation, and to enable them to contribute fully to national progress.

This complex of processes is then made up of two essential elements: the participation by the people themselves in efforts to improve their level of living with as much reliance as possible on their own initiative; and the provision of technical and other services in ways which encourage initiative, self-help and mutual help and make these more effective. It is expressed in programmes designed to achieve a wide variety of specific improvements.

The size of the geographical area to be covered by the programme will be determined by the nature of the interests to be served and by questions of economy and efficiency in satisfying them. There is very proper emphasis, however, on small rural communities because the local needs to be satisfied are closer and more . . . obvious to the people than within larger communities. In consequence, the people are normally more willing and able to make direct contributions to meeting these needs in work, in money and in kind.

'Community development has been applied mainly in rural areas. Several important differences exist between urban and rural populations. Typical of the urban areas, for example, is the growth of a money economy and wage-earning groups, the lack of a sense of "belonging" as in a rural community and finally the existence of a number of organizations already giving assistance in the field of welfare, schools and hospitals. These factors need to be carefully assessed before any conclusion is reached as to the applicability of the principles and techniques of community development to urban areas.

'Community development may properly be considered as a component of the wider concept of economic and social development. But it is not of itself sufficient because certain development measures do not depend upon the participation of the people as members of the local communities. For example, economic development may require establishing a central bank, raising a foreign loan, building a main highway or constructing a large hydro-electric project. Social development may require national employment policy, labour or insurance legislation or other protective measures complementary to those introduced through community development.

'Community development, however, may have an important role to play in promoting economic and social development and in helping give it direction. This it may do in increasing productive capacity, in influencing the kinds of activities which the people undertake and in educating them as consumers of both goods and services.

1. 'Twentieth Report of the Administrative Committee on Co-ordination to the Economic and Social Council', E/2931, 18 October 1956.

'Conversely, economic and social development makes possible or stimulates activities in communities which may greatly increase the general capacity of the people to help themselves and to respect one another.

'It must also be recognized that economic or social development often introduces disturbances which, if left to operate alone, may well weaken social coherence and so be conducive to community recession at least over certain phases. Through promoting collective action, community development may keep community recession in check and help re-establish coherence at different levels and for different purposes.

'The very concept of community development elaborated above demands the use of the knowledge and skills of all the relevant national services in an integrated rather than an isolated or fragmentary way. To serve the ultimate objective of a fuller and better life for individuals within the family and the community, the technical services must be conceived in a manner which recognizes the indivisibility of the welfare of the individual.

'The major services which may make a contribution to this integrated effort are agricultural services (including agriculture extension and home economics extension); nutrition services; education (including the role of schools in community development and fundamental education); vocational guidance and training; co-operatives; handicrafts and small industries; social welfare services; housing, building and planning; and health services.'

THE ROLE OF FUNDAMENTAL EDUCATION IN COMMUNITY DEVELOPMENT

Two pages of the report we have just quoted are taken up with a description of the role of fundamental education in community development. This is of special importance since it carries the acceptance of representatives of all United Nations organizations concerned.

After a short paragraph of definition, this description continues:

'The term (fundamental education) is generally synonymous with "social education", "mass education" and "community education". It is not coincident with community development, but is to be regarded as an essential component of community development.

'Community development may sometimes be initiated by a broad programme of popular fundamental education, perhaps with a focus on the problem of adult illiteracy. In this case, fundamental education is a first phase of community development, which should lead as soon as possible to a composite programme involving other technical services.

'Where a composite community development project already exists, fundamental education will take its place among other technical services, in a narrower and more specialized role. It then operates in such fields of activity as adult literacy, the organization of library services for literates, of dramatic or recreational activities, or of educational programmes through the cinema and radio. It provides educational support to other technical services, for example by helping the agents of these services to prepare the community for the acceptance of new ideas, to make their technical knowledge accessible to the population or to test and utilize audio-visual aids.'

These three paragraphs describe fundamental education as a 'direct service' to the people. It is worth emphasizing that two types of situation are envisaged:

1. Where fundamental education is a first phase of community development—the first service to reach a more or less untouched area—a pioneer service alone in the field, employing educational techniques to stimulate popular activity and to prepare the way for a composite programme of community development.
2. Where fundamental education takes its place as one of a number of services in such a composite programme.

'Finally'—the statement continues—'fundamental education has important supporting services to provide. These may be categorized as: experimental study and technical



The radio is used for literacy classes in Colombia. Adults and children are 'pupils' at these schools. (Photo: Unations.)

information on educational methods and communication techniques; training in these methods; and producing educational materials, especially for illiterate or newly literate people.

'These services are closely related, and, while it may be possible to set up any one service without the others, to do so would deprive it of the mutual benefit which results, for example: when training is based on experimental study, and followed up by technical advisory services; when educational materials are produced and carefully tested in the field, through experimental study; and when the production of material goes hand-in-hand with the training of those who will use them, and is based on their needs.

'These services can, therefore, generally be provided most effectively by a fundamental education centre.'

AGRICULTURAL EXTENSION SERVICES

Another section of the same annex deals with agricultural extension as a service of community development. It is one which sometimes overlaps, and should always be co-ordinated with, fundamental education.

'While its basic objective, in common with other services of community development, is educating and assisting rural people to use available resources more effectively, the primary responsibilities of these extension services are the promotion of continuous improvement of agricultural production; more effective marketing and home utilization of production; and management of agricultural and other resources in the interests of productivity and improved rural family living.

'Supporting services, or those one step removed from the direct participation of the rural people, must also be provided; examples of these are the training of extension workers; seed multiplication and production of nursery stock; and applied research. Other agricultural services, such as basis research, major irrigation and drainage works, marketing services, agricultural banks and the promulgation of land tenure legislation, are even further removed from the village people, but are also essential for the successful implementation of community development programmes.'

HEALTH SERVICES

The relationship of health services with fundamental education is also recognized:

'In . . . rural health units, services for the protection and promotion of health of mothers and children, the prevention and control of communicable diseases, the sanita-

tion of the environment, the treatment and rehabilitation of the sick and disabled, and the health education of the public have been recognized as the basic provisions. To facilitate planning and implementation of these basic health services, supplementary services such as hospitals, laboratories, medical supplies, vital and health statistics, specialists in such fields as nutrition, mental health, health education, sanitary engineering and epidemiology, technical and professional training as well as health legislation, are required at the state or national level. Under special circumstances, health campaigns against prevalent endemic diseases or mobile health units for periodical visits to remote areas are other types of health services commonly used by many countries.

'All types of basic community health services require sympathetic support and active participation of the people. To achieve this aim, an active programme in health education to help people attain health by their own actions and efforts is essential. An effective health education programme should have specific objectives in teaching the public the necessary knowledge of health to enable them to appreciate the importance of health in relation to social and economic development, to acquire a habit of healthful living, to recognize some major health problems of their community, to learn the ways and means of organizing their efforts in solving these problems and to make full use of the health services in the community. Schools and other educational establishments are logical places to initiate such a programme, with necessary sanitary provisions in the school environment for health practice. This calls for adequate training in health for teachers and fundamental education workers and active co-operation on the part of the educational authorities.'

A NEW DEFINITION OF FUNDAMENTAL EDUCATION

Let us turn then from the discussions of the United Nations family and the relationship of fundamental education with community development to the 're-thinking' that has gone on within Unesco itself and especially with educators in its Member States. Here we propose to reverse the course of history and give the end of the story first.

At the ninth session of Unesco's General Conference a new definition was drawn up by The Working Party on Fundamental Education, composed of the delegates of twenty-seven Member States. This was accepted with slight amendment by the Programme Commission of the Conference. It can therefore be regarded as Unesco's official definition of fundamental education and we believe that it should therefore be presented in a special frame:

Fundamental education aims to help people who have not obtained such help from established educational institutions to understand the problems of their environment and their rights and duties as citizens and individuals, to acquire a body of knowledge and skill for the progressive improvement of their living conditions and to participate more effectively in the economic and social development of their community.

Fundamental education seeks, with due regard for religious beliefs, to develop moral values and a sense of the solidarity of mankind.

While the object of the school is to educate children, and while 'further education' continues education previously acquired in schools, fundamental education is designed to supplement an incomplete school system in economically underdeveloped areas both rural and urban.

The Working Party of the General Conference presented its definition with a valuable 10-page report and since this document is available only in very limited numbers, we quote from it at some length:

'The Working Party was asked to study the various characteristics of fundamental education, and the methods it uses. Over a period of ten years, fundamental education has evolved, taken clearer shape and assumed a number of different forms, depending, in each case, on the nature of the problems to be solved and the environment in which the work is conducted. Again, the recent growth of the concept of community development has made people appreciate still more keenly how important fundamental education is, and realize that it has a vital contribution to make, in concert with the technical services, to the progress of communities.'

The Working Party was also asked to consider whether Unesco should adopt any other term in preference to fundamental education.

'The term "fundamental education" was found to be more satisfactory, all things considered, than the various other possibilities suggested, such as community education, education of the masses, social education, etc. . . . "Fundamental education", besides covering more different forms of activity, laying more stress on the development of personality, and allowing greater scope for collective and individual progress, had the further advantage of indicating clearly that this type of education went to the very roots of a society and might provide the basis both for the evolution of a community and for the training of the individuals for whom it catered. Furthermore, the services rendered by fundamental education in all the countries benefitting therefrom had won universal prestige for the term by which it was known.'

The following questions were then raised: 'Should fundamental education be designed exclusively for adults, or for children as well? Should it, indeed, be confined to adults who have not received the rudiments of primary education, or should it also strive, besides combatting illiteracy, to keep intellectual curiosity alive in adults, so as to pave the way for a continuation of the elementary education received in the primary schools? Should it, in the communities it covers, concentrate first on developing the means of improving living standards, even if this means postponing literacy work; or should it, on the other hand, regard the teaching of reading and writing as the prerequisite, or at any rate one of the prerequisites, for the progress of the individual and the community alike?

'As it differs both from primary education and from "further education" for adults and is a vital factor in community development, fundamental education should not be confused either with schooling or with merely technical development. Schools, where they exist, can and should assist in fundamental education, which in turn should give fresh life and meaning to community development schemes. But neither the support of teachers nor the assistance of technicians means that fundamental education can be reduced to mere teaching or to the pursuit of practical improvement. It must be at once educational and practical, all-round and simple, adaptable and progressive. While it caters first of all for adults outside the school, it must also make use of the school's influence, and where there is no school, should lead to the opening of one for the children.

'The further question arises whether this education should be provided exclusively for the rural population or whether it should also be extended to the towns. The Working Party felt that it should be undertaken wherever "backward" ways of life and an underdeveloped economy were to be found. While, in large towns, the diversity of trades and techniques and the degree of specialization involved seem to be incompatible with the introduction of fundamental education, the Working Party felt that the needs of small urban centres, where illiteracy was still rife and the economy and way of life backward, should be taken into consideration. Similarly, even in more

populous towns, particularly those where growth and industrialization have been rapid, the frequently large numbers of people recently transplanted from country districts with which they still have ties, who earn a precarious livelihood, without even the most elementary technical training, justified the use of the fundamental education system. In such towns, too, basic communities have to be organized, so an effort must be made to adapt, to this new field of activity, the methods previously used for fundamental education in rural areas. Unesco should follow such experiments closely, and if need be encourage them.

'It is not only, moreover, between town and country but within rural areas themselves, that differences, more or less marked, can be noted as regards the place of fundamental education among the measures for community development.

'It is always useful for the purpose of bringing the communities concerned, and the individuals composing them, to understand and adopt these measures. But it is even more useful in regions where the public services (e.g. public health, public works, agriculture, stock-breeding, forestry, irrigation and cottage industries) have not yet been able to operate and are therefore without representatives and technicians. In these untouched areas, fundamental education can be the first stage in community development; it can introduce the population to the idea of changes in the structure and habits of rural life, and provide, through its impact on people and things, the data required for undertaking further work in community development. It can even itself begin with the carrying out of the simplest and most urgent forms of such work.

'In the other regions—already provided, at least partly, with technicians of the public services—fundamental education's share in the execution of community development projects forms part of a general action, economic and social in character, which must be co-ordinated and guided.

'In order to be effective, such co-ordination must, the members of the Working Party considered, be established at successive levels of the administrative hierarchy, between the fundamental education services and those that co-operate with them in community development. The inclusion of fundamental education in a general economic and social plan is as imperative at the highest level as is, at the level of local undertakings, the concerted action of those implementing them.

'The question then may naturally arise as to who is to be "responsible", who is to "incorporate" fundamental education into this combined activity. Should it be the Ministry of Education? Or should it be one or other of the technical Ministries concerned? Or again, would it be better for the fundamental education services to be attached to some higher governmental body? The Working Party paid close attention to this question.

'Most of the delegates were inclined to entrust the responsibility of fundamental education to the Ministry of Education, though some feared that that Ministry might be less interested in the spreading and success of fundamental education than in the development of schooling. In any case, the role of the Ministry of Education and its representatives, at the various levels, would be of major importance; and it should probably be preponderant.

'The solution partly depends, in fact, on the type of agents called upon to dispense fundamental education. One may recall the part played in Mexico by fundamental education teams. India, for her part, prefers to have recourse to multi-purpose village-level workers concerned largely with the improvement of agricultural techniques, and to social education organizers. Many countries, on the other hand, resort to village teachers who devote part of their time to fundamental education, take adult classes and, in addition, receive training enabling them to look after children outside the classroom and instruct the adults in aspects of community development.

'In communities which have no school, special fundamental education workers can teach adults the elements of reading, writing, hygiene, agriculture and handicrafts. It is also possible to use them to good purpose after the school has already introduced a few

improvements in the community, but their training is a difficult matter and their employment raises budgetary problems.

'The moral aspect of fundamental education was discussed at length by the Working Party during a lively and profitable debate.

'In particular, it was felt that such education should not give rise to any deterioration of traditional standards. Education of the feelings, fostering of the sense of interdependence, respect for others and civic sense—these are the moral aims which some delegates felt should be sought in fundamental education. Others considered it vital to have an understanding of the religious factor, which is closely bound up with the life of certain communities.

'In the preparation of trainees in the fundamental education centres, the Working Party thought that this should take place under conditions fairly similar to those in which they will be called upon to work, which are likely to be somewhat rough.

'It is above all important, however, that the national centres be established and operate parallel to the development of the national fundamental education services, so that trainees, once their training is completed, may find employment suitable to their capabilities. The Working Party particularly urged the importance of this question.'

This report from a group of educators representing twenty-seven countries at Unesco's General Conference in New Delhi demonstrates a growing interest in fundamental education on the part of governments.

SUMMARY

We have reviewed the results of discussions within the family of the United Nations and an important working party of the General Conference of Unesco.

All these operations were naturally based upon a considerable amount of thinking within the Secretariat of Unesco. The General Conference Working Party for example, had before it a detailed document prepared after a ten-day conference of headquarters' staff with twenty of Unesco's field experts. We will therefore summarize the 'new look' of fundamental education by quoting a number of paragraphs from this paper. Though much of it was devoted to content and method, our concern in this number of the bulletin is rather with the scope and organization of fundamental education and its relation with other aspects of education and other technical services of social and economic development.

'It is as an emergency, remedial measure that fundamental education was conceived by Unesco to bring the benefits of education to the vast mass of people—certainly not less than half of the world's population—who have never had access to schools and can neither read nor write. It is thus concerned with children for whom there is no adequate system of schooling, and with adults deprived of educational opportunity. It is therefore primarily operative in those areas of the world (which are to be found to a greater or lesser extent in every continent and in most countries), where illiteracy, disease and poverty limit the possibility of human progress—namely, the economically underdeveloped areas.

'Fundamental education is "*fundamental*" in the sense that it lays the first foundations of education for those who have never been to school. It gives knowledge and skill which are an essential condition for attaining a higher standard of living. It provides a basis for the effective use of technical services in agriculture, health, crafts and similar skilled occupations.

'It is *education*—and this is sometimes ignored where the purpose is to achieve a direct and evident physical improvement—because it is essentially a process of communicating ideas and skills, because it works through the minds of people, and not by direct impact on their environment or on their bodies. So it will not include, for example, mechanical developments by outside agencies (unless these are directly educative), nor the provision of rural credit or curative medical treatment, though it may help to get these develop-

ments accepted and effectively used. It focuses interest on practical problems in the immediate environment and draws upon wider sources of inspiration; in this way it seeks to develop not only individual and social resources but also an appreciation of values and a sense of the cultural and moral solidarity of mankind.

'A large part of fundamental education is "adult education" in the strict sense that it is concerned with adults. It is however, in two directions, narrower than "adult education". In the first place it is concerned with only those adults who have either never been to school or have lost what they acquired at school by living in a functionally illiterate society; secondly it stops short of the "further education" of adults beyond the essential minimum of knowledge and skill required as a foundation for effective living.

'Fundamental education is, by definition, contrasted with formal schooling and does not, therefore, include the establishment, operation or improvement of a primary school system. Where there are no primary schools, or where these are inadequate to accommodate all children of school age, educational activities for children—including simple literacy classes to teach the 3Rs, clubs and recreational projects—may be a feature of a fundamental education programme.

'The primary school teacher, also, is more and more being asked, trained and sometimes paid, to carry on fundamental education for those who are not enrolled in his school, whether children or adults or both.

'Fundamental education may, of course, operate within a national plan of social and economic development quite independently of the more limited or localized schemes of community development—providing perhaps a nation-wide adult literacy programme or audio-visual education for largely illiterate populations. Again it may have an important part to play in promoting social progress in urban areas, to which the community development programme has not yet been applied. Nevertheless in underdeveloped rural areas fundamental education (whether called by this term or by one of its equivalents) must increasingly take its place as a service of community development.'

EDUCATION AND COMMUNITY DEVELOPMENT: SOME RECENT TRENDS IN AFRICA

LIONEL ELVIN

If fundamental education is now held not to be the same thing as community development (though many good workers in the field supposed it was), just what is the difference between them? If it is only one part of community development, what is that part and how does it fit in to the whole? And is it only the term fundamental education that has changed its meaning, or is the term community development being used differently too? In any case, what lies behind all these verbal exercises? Is it something really important for our work?

As a member of the Secretariat of Unesco, I had taken part in two of the annual meetings in Geneva where an inter-secretariat sub-committee had been trying to straighten these questions out for the United Nations and the Specialized Agencies. Then in the first three months of 1956 I was the Unesco member of an inter-agency mission sent by the United Nations to study community development in five African countries: Uganda, Ruanda-Urundi, French West Africa, Liberia and Ghana. After our return (and in my case after my return to work in my own country) a further meeting

of the Geneva committee took place to round off the work of definition. Behind the desire to define terms was the need to clarify the working relationships between the various agencies in this field, and by extension to aid governments who wished to clarify relationships between their own departments and services engaged in such work within their own boundaries. For where such matters are not clear—and they have been far from clear—there is confusion as to objectives and methods, frustration and sometimes rivalry in working relationships that should be harmonious, and often failure in the practical work where there might have been success.

The purpose of this article is to say how far observation in the African countries I visited fitted in to what I might call (stretching veracity a little) the exercises in pure reason in Geneva, particularly in regard to the relationship of education to community development.

Just about a year ago I was in a school in a village to which we had driven from Abidjan, the great port of the French Ivory Coast. The school had been built by voluntary labour as part of a fundamental education programme undertaken by the village. They were justifiably proud of their achievement, and after we had talked about the school for a while discussion turned to their programme as a whole. The school had been their second project. The first thing they had decided to do was to straighten the main road through the village and to re-align the houses accordingly. I remember asking why they called such a project *education de base*. The school, yes. I could understand that. But what had road-straightening and village planning to do with education? The audience obviously felt this was a bit of a poser for the youth leader who was the village spokesman, and they gave him a round of applause when he replied: 'There are always better ways of doing things and we learn how to do things better when we undertake any job of village improvement. So it is all education really.' It was indeed a good answer, with a real truth in it. But I had asked the question because we had already found much the same kind of thing going on in different countries under different names and I wondered whether here, where the term *education de base* was the prevailing one, they had been pondering on the relationship between what one could properly call education and what one could properly call community development. The answer was the more ironical because in the Ivory Coast the responsibility for fundamental education had been taken away from the Department of Education and given to Social Affairs and the officer accompanying us was not an education but a social affairs officer.

The answer given by the youth leader was a good one. But it did not quite satisfy me, and I am sure it would not have satisfied my colleagues from other agencies at the Geneva meeting the previous July. There might be an educational side to road-making, but if road-making *was* education why have a separate Public Works Department? Why not merge it in the Department of Education? It was precisely because of such reasoning that in French West Africa the work of fundamental education had been temporarily suspended while relationships between the different services were being thought out afresh. To those not in the Education Service it had seemed that the claim that all work of this kind was education was too much, while equally those who were in the Education Service feared that the all-important educational aspect of these many-sided activities might have less attention than the realities warranted if the Education Service did not lead. This situation was really a parallel, in terms of one country, to the situation of some three years back between Unesco on the one side, and the United Nations and the other agencies on the other. If, Unesco was asked, fundamental education covers so many different things in which expert knowledge is necessary, do you really claim to be equipped to cover them all? And if you say no, and ask the collaboration of the rest of us, do you claim some sort of paramountcy in the field, and if so why? To which Unesco replied that it made no monopolistic claims, though it had often happened that fundamental education had been the 'spearhead' of an attack on these community problems, and that since there was a strong educational element in all the work it was often a good way (though certainly not the only way) to start. Since then, and

already before the visit of my colleagues and myself to those African countries a year ago, the Geneva meetings had agreed to use the term community development as a generic one, covering all the processes of social betterment in which local communities 'helped themselves'. Within this generic whole, fundamental education—like extension work in health, agriculture and so on—was conceived as playing its part. This agreement as to the use of this term was ratified and my colleagues and I found it a useful conception to keep in mind on our tour.

We did, however, observe some legacies from the recent past when things had not reached even this degree of clarity. The practical problem, of course, is to decide when to leave things well alone, however odd they may look in theory, and when to change because confusion is doing harm. In Liberia we found that fundamental education work came under the Department of Public Instruction, but co-ordination with other departments of government seemed to be working well as the result of a presidential direction. All the same, when we visited the Fundamental Education Centre at Klay, established by the Liberian Government and Unesco, and found that the first major effort had been the building of a health clinic, I felt the eyes of my colleagues from other agencies turning towards me as if to ask how long Unesco had been the international authority in matters of health! Let me hasten to add that the clinic was not without its doctor, but that had been arranged at the national level by the government. We did feel, however, from this and other evidence, that there was need not merely for more joint consultation between the United Nations agencies, but for more joint planning well in advance. If the United Nations agreement that community development was a generic term was to become a reality in the field, this would be increasingly essential. If there is reality in collaboration between agencies internationally, and between departments of government nationally, then names do not matter overmuch. But it is easier to get the necessity for this understood if the use of terms is clear and consistent. We were told, for instance, that there was a proposal to rename the so-called fundamental education schools started in connexion with the excellent work at Webbo 'community schools', and although I was the Unesco member of our mission and might have been supposed to hold a brief for fundamental education, I had to agree that this would be an improvement.

Community development, as well as fundamental education, is a term whose meaning has been undergoing modification and we saw a good deal on our tour which had a bearing on this. We were, for instance, often puzzled how to fit what we saw to the traditional insistence that the keynote of community development was expression by 'the people' of their 'felt needs', which they would satisfy, with a little technical aid, through 'self-help' methods. It is true of course that in so far as community development is a movement that has released hitherto unused sources of energy, it is precisely because of this voluntary element in it. That remains profoundly important. But, in face of the realities in the field, some of the stock phrases that I have put in inverted commas begin to look a little naive. If we had taken them literally we should have had to report that there was no community development, where in fact, on any reasonable understanding of the phrase, there was obviously a great deal. In the Belgian Trust Territory of Ruanda-Urundi, for instance, we saw most impressive evidence of a sustained effort to improve the standard of life, carrying the people with the proposals at every stage and encouraging them to play a more active part in the process themselves. But 'felt needs'? Time and time again, the needs were first discerned by the trustees of the territory, and the aim then was to gain popular acquiescence and understanding. Given the conditions—of land, economy, education and people—that have obtained, it could hardly have been otherwise. It is only now that the prerequisite conditions for community development in what I might call the unsophisticated use of the term have begun to be there; and there is a good long way to go yet before one can begin to think of this situation in terms that already fit Ghana very well. Much the same is true of the effort that has been made in recent years to stir into life the people of the hinterland of

Liberia. President Tubman and his officers have had to arouse the people: 'The people' was not there as a kind of pre-existing effective unity, feeling needs very strongly, and ready to tackle all sorts of problems with a little technical aid. Still anyone who did not see that there had been very significant 'community development' in the hinterland of Liberia in recent years would be blind to the facts, and although here too there is an immense distance yet to go, the beginning of popular demand does now exist. People do now feel the need for roads and for schools, at least, and no doubt we shall pass soon into the second stage where the government's job is less to arouse demand than to satisfy it. Thus in Africa, if you pass from Uganda into Ruanda-Urundi, or from Ghana into Liberia, both of the latter countries seem to be legitimately described as practising 'community development' though the countries are at different points on the scale of time in the process.

In view of the above observations it was encouraging to find that the Geneva meeting last July formulated its definition of community development in a way that fitted the realities rather better. I quote from Annex III of the Twentieth Report of the Administrative Committee on Co-ordination: 'The term community development has come into international usage to connote the processes by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation, and to enable them to contribute fully to national progress.'

This is really much better than anything we had before. It envisages a partnership between government and people. It does not picture government simply as providing a modicum of technical aid to a 'people' already conscious of its own needs and with the will to satisfy them. It permits the idea of a flexible relationship, the first stage of which can be conceived as a partnership in which the government and the officers of its various services stimulate, demonstrate and educate, encouraging the people to find their voice and to learn how to take action collectively to satisfy the needs of their present condition.

Of course the whole idea of 'the people' (very much in inverted commas) can be a little naïve away from the field realities. It was the British political philosopher Edmund Burke who said that a 'people' was not a random collection of human beings, a mere mob, but human beings in a certain order. The idea of 'the people', in the abstract, expressing their 'felt needs' is a little comic. The realities are so different, so difficult, and above all so various. In most African communities there is, with various degrees of strength, a surviving traditional order. There is also the order that is coming into being through contact with modern methods of government and ways of life. What is the order—if it is not positive disorder—between these two orders? What does the word 'chief' mean in this country compared with what it means in that? Does the chief speak for the people to the government, or for the government to the people? Is he a symbol, with traditional status but no place in the present real chain of command? Has he been by-passed by the establishment of a new local authority, or has he been assimilated to it, and if so on what terms? When he draws attention to a 'felt need' is this a need he feels, or what his people feel, or both? So one might go on. The essential point is that community development is a process by which people with their own social structure in the past and their own ways of organizing to meet what were then their needs, may retain or regain in the rapidly changing conditions of today the sense of coherence which enables them to act on their environment for their greater well-being, instead of being beaten by it into collective (or worse still individual) helplessness. If such a movement is successful it must lead straight on to two things: to local self-government (within the limits of what is appropriate for merely local planning and decision), and side by side with this to local voluntary effort that enriches local society while not being a formal part of the machinery of government. From this point of view, community development is above all a process of civic and social education. That, at any rate, is what one feels it to be in the African context.



Does this only bring us back again to the dilemma with which we started? Are we still lodged with our apparent incompatibles:

1. that fundamental education is not to be equated with community development, but is only the educational component of it;
2. that all community development is really an educational process in that it consists in awakening the minds of people, introducing them to needed techniques and encouraging them to do things for themselves through community action?

I believe that this is only an apparent antithesis. When we have faced the apparent contradiction and resolved it I think the path to effective action for community improvement will be much plainer to see and easier to follow. And I think that African experience can contribute a good deal to this process of clarification at a number of different stages.

In many ways Ghana is the 'show-piece' of community development in Africa. It is interesting to notice that there the term 'mass education' tended formerly to be used to describe the work as a whole. It is still used for the educational side, but the department is called the Department of Community Development. That is to say, practice here corresponds with that of the United Nations. But except perhaps in one respect (to which I will return later in this article) no one could say that the educational side of the work—either the specifically or the generally educational—is given too little attention. And there is effective interdepartmental collaboration for many purposes.

One of the most remarkable examples of this was in the Cocoa Campaign of 1955. Ghana was facing destruction of its all-important cocoa crop through the disease called 'swollen shoot', and then when a variety of plant had been introduced that seemed immune to this disease it was attacked by pests that could be dealt with only by spraying at the right time. A speedy and effective campaign of popular and practical technical education was essential if effective action was to be taken by the cocoa farmers on a large enough scale. The Department of Agriculture asked for the co-operation of the Department of Community Development in launching such a campaign, and they called in the Institute of Education of the University College for advice on methods and on the use of visual aids. The campaign was thoroughly prepared over a period of months and was a marked success, judged even by the selling out of all available sprayers in the Department of Agriculture within a few weeks of its start. What is to be noted is that there was no need to argue whether this was education or agricultural extension or community development, nor were the officers of any one service 'under' those of another. There was a joint operation on equal terms. Agriculture provided the objectives and the technical agriculture knowledge, the Institute of Education gave counsel as to

technical educational matters, the Department of Community Development put its organization and experience in popular appeal at the disposal of the work. Educationalists might like especially to note the role of the Institute of Education. If educationalists elsewhere, even though busy with the training of teachers, offered their collaboration in such work, might not they find similar scope for usefulness and for a more vital relationship with the community and its concerns? It was the Institute of Education, too, that brought out the excellent volume of papers, *Perspectives in Mass Education and Community Development*, that was published in Ghana in 1955.

It may be said, and with some justice, that such a campaign offered ideal conditions for interdepartmental collaboration, but that daily and unexciting co-operation between services and departments is a much more difficult thing to assure. That is true, and in this respect the experience of Uganda is interesting. In Uganda also there is a separate Department of Community Development. But in the dispatch which outlined the philosophy of the whole effort in Uganda the Governor expressed his conception that community development was not a departmental concern in the normal sense but rather a practice that should run through every branch of a modern administration. This was as sound as it was enlightened, but it has not been easy to work out in administrative terms. The community development officers who are part of every 'district team' for community development have had to turn their hands to a large variety of matters, some of which were nearer to the technical competence of other departments than to their own. Indeed, what was their own particular technical competence became very much a question. Although a remarkable effort in community development has been made in Uganda, and on the whole with much interdepartmental goodwill, it has been felt that the allocation of functions needs reconsideration and it is interesting to note that new directives are being prepared on this which will emphasize the role of the community development officer in stimulating interest and promoting popular organization, with more technical responsibility placed with the technical departments.

Where, as in Uganda and Ghana, there is a separate Department of Community Development, literacy work is likely to come under it. But the discussion as to the degree of importance of literacy in community development is not an idle one, nor is it merely theoretical to raise the question of the relationship of literacy work to the Department of Education. No doubt different circumstances call forth different procedures. No one could now wish to interfere with the present arrangements in Ghana where the literacy work of the Department of Community Development has been a great success. Anyone who has attended a Mass Literacy Day in Ghana will remember the experience with vivid pleasure. And the bare statistics are impressive. In 1954, for instance, there were 26,281 new literates, each of whom had completed the three months, course and been successful in a serious examination. But in Liberia, where the work comes under the Department of Public Instruction, there is also a story of significant progress. Between 1 April 1952 and 1 October 1955, there were 4,015 new literates in English and 42,000 in tribal languages. (The total population of Liberia is probably about a third of that of Ghana.)

There would seem to be a natural case for putting literacy work under a Department of Education if only because that would give easier access to a large body of men and women who are already trained in teaching reading and writing, the school-teachers. (When one realizes too that women teachers often drop out of full-time school-teaching through marriage, but would still be available for part-time literacy work, one sees how useful this connexion might be. The average professional life of a trained woman school-teacher in Uganda is three years). It is often said, of course, that the very training and experience of a school-teacher make him unsuitable for work among adults. If that is so, one can only reply that it is high time the training was changed and communications improved between the school and the daily life of the adult community. On the other side, it is said that departments of education have their hands full with school expansion, and that the teacher has all he can cope with in the classroom and school



activities. These arguments have weight, but they are not adequate, and they have been well answered in the Report of the United Kingdom Study Group on Education in East and Central Africa (para. 222). It is interesting to notice that a new proposal for fundamental education in French West Africa, emanating from the Academy at Dakar, is that it should be conducted by teams of instructors, three for practical adult education (in agriculture, animal husbandry and health) and one for literacy. The literacy worker would be drawn from the Education Service, and would be leader of the team.

The argument on the other side is that literacy work should find its proper place in a totality of community development, not necessarily coming first in point of time, not necessarily coming first in terms of volume or effort, but fitting in with all the rest. It may be said that in Ghana this has been well achieved. The literacy work is not isolated. The literacy class is planned to lead on to village development of all kinds, and does so. With all such aims Unesco has long been in agreement, and has indeed often insisted that an emphasis on literacy alone, or on literacy first in point of time, may be quite misguided. But let us not go too far. Though all this is true, it should never be forgotten that the ability to read and to write is a unique and indispensable tool for living as soon as one passes from the static and self-contained village of the primitive past. For reasons that in essence are practical and hard-headed it has attained a kind of symbolic status. Of course, there are illiterate men who are wise, and many literates who are foolish. But when a man or woman can read and write he feels not merely that he has learned a new and useful skill, but that he has attained a new status as a human being.

For these reasons, if there is a separate Department of Community Development, or if this work is made a function of the Administration as such, or if it is put under some other department such as Social Affairs, it is specially important that there be the closest links with the Education Service and the Department of Education. This is not to be assured just by friendly personal relationships; it needs to be regularized so that there is continuous and fruitful co-operation both in the specifically educational work of community development and in the more general educational aspects of work that at first sight seem to be concerned with agriculture, health, or buildings and roads. The one reservation I felt I must make about interdepartmental relationships in some of the African countries we visited was precisely as to this. In the present stage of social and political development in many African countries, when the extension of education is placed proudly in the forefront of national aims, there is a great opportunity for ending the unreality of so much school education and school activity and for relating the school to the African community as it has not been related so far. At the same time the school (even the physical building) and the teacher are needed in the community development movement for the distinctive contribution that they can make.

It was interesting to find, when we came back from our mission, that the thinking about the meaning of community development and fundamental education that had been forced upon us by the facts of the African reality had been to some considerable extent paralleled by the central reflection that produced its results in the inter-secretariat thinking in Geneva last July. The fact that fundamental education is to be regarded as the educational arm of community development does now seem to be better understood. What still needs to be better thought out, I suggest, is the detailed nature of that relationship, and this requires not only a coming forward of the educationalist towards the agricultural extension worker, the health worker and the rest but, perhaps even more, their coming forward to meet the educationalist in the fashion that my Ghana example showed. In attempting this, I hope too sharp a distinction will not be made between mass education, or the informal or practical education of adults, and the education of their children in school. No one would wish to confuse the two things; schools are schools and not just places for doing in the village what the adults should be doing, and the first duty of school-teachers is to their children. Equally, adults are not children, and cannot be treated as if they were. But, that being said, it remains true that a community that makes a total effort towards its development, relating what this generation does to what the coming generation is learning to do, will be both more prosperous and more happily coherent than one that divides the home and the village unnaturally from the school. Of the countries I visited this seemed to me best understood in Liberia, where part of the duties of the graduates of the Training Centre at Klay is to get village primary schools started and where fundamental education (even if it ought to be called community development) does come under the Department of Public Instruction. But when this course is not followed—and I fully recognize the arguments on both sides—fundamental education must be run not only as part of one larger, whole, community development, but also of another larger whole of education.

CO-OPERATION AND INTEGRATION IN COMMUNITY DEVELOPMENT: BRAZILIAN EXPERIENCE

JOSÉ ARTHUR RÍOS

BIRTH OF THE NATIONAL CAMPAIGN FOR RURAL EDUCATION

The administrative machinery in any community development project should give the programme a sound basis for the best utilization of both technical and human resources. The high cost of equipment as well as the cost of the experts, who are few and must be well paid, call for careful planning. Close co-operation of all services employed is needed at all stages. In addition, as community development implies the integration of new techniques and traditional procedures, it requires from everybody an open mind and a will to experiment, and the ability to make the most out of success and failure.

The Brazilian experience in community development is of special interest since it has been systematically pursued for five years on a country-wide basis. It started in 1951 when the Ministry of Education invited a group of experts to discuss the possibilities of extending adult education to the rural areas. In this country of 8 million square kilometres 70 per cent of the population is rural and earns its living from farming and stock raising. This rural population is 80 per cent illiterate and most of the illiterates are adults. They carry the burden of feeding the nation's cities and harvest the crops which make up the largest share of the export market. Contrasting with this tremendous responsibility they have the highest indexes of infant mortality, they suffer from endemic

diseases, and their housing conditions are very poor, and the agricultural techniques they use are the most primitive.

The 1951 meeting, which brought together educators and agronomists, social workers and public health officers, resulted in a list of suggestions and recommendations. Till that time the apparent fruitlessness of ordinary administrative processes in tackling such problems was the result of an imperfect knowledge of the social and cultural conditions under which the rural population lived. The abstract and inelastic character of the administrative methods, formulated by an urban elite and uniformly applied throughout the country within a formal pattern, could only fail in the extremely various conditions of the 'Brazilian cultural mosaic'. Another mistake which was quickly identified was the approach to the rural problem through the traditional administrative divisions, entrusting its solution to several neatly separated departments with no connexion whatsoever between one another. It became obvious that, in coping with a question which operated within a broad cultural framework, and where every aspect of human life and work was involved, something should be done to develop an all-inclusive approach which, in due time, would express itself through joint planning. The old cultural fabric which, in rural areas, engenders nomadism, illiteracy, the disregard for health measures, a low standard of living, etc., had to be destroyed by an all-out campaign. In order to break the vicious circle which led generation after generation through a cycle of misery, the government had to undertake a sweeping plan of action integrating in the same educational programme the services responsible for health, agriculture and labour. An administrative set up had to be devised where close co-operation could be secured from the top to the bottom, from the experts in the federal services down to the local people in the rural communities.

Owing to its position and responsibilities, the Ministry of Education and Health took over the task of surveying the most important educational activities operating in rural areas, so as to assess their value, establish their needs and distribute among them the available resources. At the same time, it started small projects in selected areas the results of which could be applied to other regions in the country. A unit was set up to carry out this programme with staff from the Ministries of Education and Agriculture. They visited areas close to the national capital, and of vital importance for its food supply — areas threatened by disintegration. At the same time the survey unit experimented with mobile audio-visual equipment, trying out new types of films and filmstrips.

In December 1951, a report was submitted to the National Department of Education (which supervised this work) in which it was stated: 'It is no longer a case of teaching the masses how to read and write, of building schools and sanitary units, but of the substitution of one culture trait by another more adequate to the present conditions.' This report, which gave great emphasis to the concept of fundamental education, further recommended that the Ministry of Education should create a co-ordinating agency to develop the newest forms of informal education such as rural missions, and social centres. It recommended that the training of experts in community development should receive a new impetus and that pilot projects should be established in carefully selected areas as soon as the first trainees came out of the centres. Support and orientation should be provided for the existing projects, mostly carried on by private or State organizations, but it was stressed that financial aid should not be spread indiscriminately but should be closely co-ordinated in definite agreements, with the need for better trained executives and better oriented programmes.

Thus was born by official enactment in 1952, the National Campaign for Rural Education (CNER), under the National Department of Education, a branch of the Ministry of Education and Health. The name of 'rural education' was chosen instead of fundamental education as being more easily grasped by country people and enabling close co-operation between education and agriculture which already had several services with that label. However, it was clearly stated from the beginning that the main

purpose of this new agency was to carry on fundamental education, as defined in Unesco documents.

It is interesting to note that, in some cases, this label aroused conflict, stirring the jealousy of already settled services carrying out similar work but in quite different and more formal ways. They looked at this new agency from a quite different point of view, thinking of it as a competitor which threatened their prestige and their funds. The supervision of the Ministry of Education was resented as an intrusion, and co-operation was not enforced throughout the administrative agencies in other Ministries.

From the start, CNER had to cope with two administrative problems. First, it had to develop a flexible organization to carry on its tremendous task of training the basic educators, launching them on new projects, supervising their work and supplying them with the best equipment and audio-visual aids available in the country. Concurrently, a new system had to be created to manage the relations of this new federal system with local and State agencies—a problem not easily solved in a country which is ruled by a federal constitution. The co-operation between the different federal agencies themselves was not easy either. CNER had therefore to build up its own internal structure and to carve for itself a place in the complex maze of the older agencies.

RECRUITMENT AND TRAINING OF STAFF

The first problem was met by ensuring a continuous interchange of knowledge and experience between the training centres and the acting teams in the field. At this point, a word must be said about the most important tool in the educational equipment of the CNER. If the idea of the rural mission or team was definitely inspired by the Mexican cultural missions, its structure and scope of action were quite different. The training of polyvalent individuals as community organizers or the use of primary teachers as community organizers—types of solution widely used in other underdeveloped areas—were dismissed for several reasons. It seemed to the planners that the fundamental educator, in order to develop a community, should have a profession acknowledged and respected by the rural people. He should possess a maturity of outlook and that sense of responsibility which usually follow the actual exercise of a well established profession. Only then would he be of use to the local people and his leadership accepted. It was understood that community development as well as fundamental education is a continuous process of leadership which could be divided into different tasks according to the different levels and status of the leaders from the experts to the last strata in the social pyramid. In order to change a given social and cultural situation, experts have to conform to the century-old pattern of leadership and communication in a social structure.

Stated in simpler words, the fundamental educator of the highest rank, such as CNER began training for the first time in Brazil, was expected to have enough social prestige to deal with all classes of people from local administrators and officers to the peasant. The conditions of his work as well as his status did not recommend the primary teacher for such a task. Very few had attended a teachers' college. Not many had had a secondary education—in the small rural communities in the hinterland many of them had not completed the primary course. Although remarkable work has been done in the last few years at the federal and State levels, the municipal or county schools are still very far behind in the improvement of their elementary school teachers. The teachers lack prestige, among other things, because they are women. Even taking into account very remarkable exceptions, they do not, as a rule, exert any leadership. This does not mean that they have to be excluded from the whole process of community development. On the contrary they play a very important role, as the informal leaders who are unaware of their leadership but who, given an opportunity, are a power in a community.

This is the main reason why CNER selected its first educators among social workers, public health doctors and nurses, agronomists and teachers. The teachers did not adjust so well because they had been trained to put too much emphasis on the formal processes

of education. Priests were also welcomed since they occupied the first rank as informal leaders in the rural communities. They had no position in the educational team but they came to the training courses to share experiences and later many of them became enthusiastic publicists and forerunners of the new educational techniques. Later on, CNER started work with teachers and special courses were set up with a different type of curriculum. The idea was, little by little, to reach all kinds of formal and informal leaders in rural communities.

The core of the training was group education and community development. At the beginning, a rural sociologist gave a broad presentation of the problem, calling the attention of the trainees to the cultural implications of education and to the process of social change in the rural areas. Their educational work was introduced to them as controlled social change and their basic role as one of group leadership. This was followed by an introduction to each technique represented in the team: health, education, agricultural extension, group social work, audio-visual techniques. Besides these basic subjects, the pupils learn something about agrarian geography, agricultural techniques, home industries, recreational pursuits and co-operatives. The curriculum is not inflexible, the course is still experimental.

More important than the curriculum was the functioning of the course. Usually, CNER would use for this purpose an agricultural school in the hinterland where the trainees could stay during a whole month devoting all their time to training. They came from different agencies and from different States and the trip in itself was for them a wonderful experience. From the first day they would be divided into units, which would work together after the course, and each team was assigned a small village or group of villages in the surroundings of the centre. The daily schedule was planned so that the trainees would spend their mornings in the field, performing surveys, leading group discussions, organizing local committees, experimenting with all the aspects of community development. Afternoons were occupied with lectures and nights devoted to discussion of the problems each group had to face in its particular project.

The expansion of CNER was related to the number of educators trained; as a rule no team could begin working in any area until all its members were trained by CNER. Private agencies who applied for help and financial support had to submit to this rule and send their personnel to the courses. The teams were set up and started their work in areas which had already been surveyed and which met the requirements of CNER. They were given a jeep and an audio-visual set.

Usually they would settle in a small town, living there permanently and having the rural surroundings as their educational field. Some of these educators, after a period of field experiences, were brought back to the courses as teachers or assistants. The curriculum of the courses underwent frequent changes in order to incorporate this experience and enable the trainees to solve actual field problems.

Some of the earlier trainees are now supervisors and head of CNER departments. These departments are five: (a) Co-ordination, control and documentation; (b) Studies and research; (c) Training; (d) Rural missions and (e) Information. They are functional and represent the different phases of any educational project. The head of the service is called Co-ordinator, so as to emphasize his important role in the integration of experts and agencies. He draws up the internal rules and is responsible for the final wording and planning of projects, the supervision of agreements with other organizations, the accounting and control of all materials and equipment placed at the disposal of the campaigns. The Studies and Research Department opens the path for field work, making advanced surveys of the areas where the projects will be established. It organizes the CNER specialized library and map collection, provides technical help to public and private agencies, supplies most of the teachers for the educators' training. The Training Department selects the places for the courses and plans their curricula. The Rural Missions Department co-ordinates the field work, supervising the missions and solving their problems, giving them technical aid and supplying them with equipment

and material. Finally, the Information Department acts as a public relations section making known the aims, philosophy of work and techniques of the CNER, prepares teaching materials and audio-visual aids to be used in the courses and in field work, collects documentation about the rural areas, and publishes studies of interest to fundamental educators.

So much for the internal structure. It has worked well since there was a team spirit among its personnel and in five years did not suffer any fundamental change. The position of CNER as a whole in the structure of the Ministry of Education changed only towards greater autonomy. It was first subordinated to the National Department of Education, then it was attached to the Minister's bureau in a privileged position. It has its own fund and the co-ordinator is responsible only to the Minister. This was a distinct improvement.

OPERATIONAL STRUCTURE OF THE CNER

However, the relations between CNER and other agencies are the most important field of study for the administrator. Many changes and adjustments had to be made and even today it is difficult to say whether or not CNER has reached an ideal solution. Because it had to work with various public administration offices at the federal level or with various State authorities, CNER adopted the committee system for the administration of its projects during its experimental phase. Whenever a project had to be developed in a given State the co-ordinator would call on all the authorities interested and ask them to organize a permanent committee to manage the particular project or the whole set of CNER projects in the State. It was soon discovered that this system involved a number of difficulties and, in some instance it almost defeated the educator's ideals. In Brazil, the committee system is only taking roots in a very thin stratum of the public services. It has not penetrated bureaucratic life as a permanent way of working. Most civil servants look on it as a waste of time simply because they have no well integrated idea of the public departments and still understand the work of the different departments as quite independent of each other. To be fair, it must be said that many of them usually carry a tremendous burden of work in an expanding country such as Brazil and it is therefore difficult to get them all together at the same time. On the other hand, it was not easy to call everybody in time when an urgent issue had to be voted. The constant stimulus of a CNER representative was always needed to bring together the State departments.

Thus it was decided to replace the committees by a system of agreements and projects, with their respective directors. The agreements are signed by the Minister of Education since there is public money involved, by the co-ordinator and by the representative of the other party, whether a State, a county or a private organization. The agreements establish the general terms of the co-operation, the fund set aside for the purpose, the type of projects to be undertaken and their duration. The agreement must always mention the name of its director to whom responsibility is delegated by the parties and who is the highest authority in the administration and execution of the agreed programme of action. The projects themselves are specific plans of action and are signed only by the Co-ordinator, the head of the programme and the representative of the other party. Usually, they contain the specifications of the work to be done, its duration and the funds apportioned from the programme fund. The project may have its own director or be put directly under the responsibility of the head of the programme. While the agreement includes an over-all financial estimate and specification of sums to be allotted to each project, the projects themselves specify the employment of the funds item by item, thus permitting a stricter control. The project is a concrete plan of work whereas the agreement represents the sum of the general rules of co-operation. The head of the programme is, above all, an administrator: the director of the project is primarily an expert.

The funds are handed over to the head of the programme who distributes them amongst the project directors according to their needs. In his turn he receives their reports and balance sheets and sends them to the Co-ordinator for examination and final approval. This system allows the administrative decentralization and the uniformity of technical orientation both of which are necessary to the fulfilment of an educational plan with a national horizon. CNER had to adjust the novelty of its methods of action to an old established system of administration which is not evolving as rapidly as the technicians would like it. On the other hand, the existence of a responsible person for the execution of the whole agreement in a given State or area enabled the Co-ordinator to extricate himself from the complex net of relationships among the local authorities. The head of the programme takes over the co-ordination of the different departments or authorities interested and, for that purpose, he has the enormous advantage of being an 'inside' person. The system of agreements and projects also established a distinction between administrative and audit control, on one side, and technical supervision, on the other. Through his assistants the Co-ordinator can free himself from the care of the first and devote himself entirely to the latter.

However, we cannot yet say that this is an ideal system. As it rests finally on the quality of the programme director it has proved efficient whenever he is up to the task. The success or failure of the several projects depends to a considerable extent on his capacity, enthusiasm and understanding of CNER's aims. Many of the directors have come to be true leaders and their programmes present remarkable achievements. Yet, the customs of the country do not fail to interfere sometimes with the administrators' blueprints. In many places, the prestige of the director is purely political and as soon as the wind changes it suffers an eclipse. He is able to co-ordinate the State departments in so far as he holds the personal trust and support from the State governor or during the time he holds a prominent position in the government.

In the case of private organizations and religious agencies the problem does not exist. Catholic priests and bishops have brought the CNER to their parishes and dioceses and they have proved throughout the country successful educational leaders inspiring enthusiasm and good will. The problem of the programme director is a matter of social prestige and personal leadership.

If the system of agreements and projects allowed firm ground for the development of good relations between CNER, on one side, and State, local and private agencies on the other, the same cannot be said of the relations between CNER, as an agency of the Minister of Education, and the other national departments. Two years after CNER was established, the former Ministry of Education and Health was split in two and the problem of co-ordination became still more difficult. Other services and agencies are interested in education as CNER sees it, but the basic supporters of its programme are necessarily the education, health and agriculture services. So far, no clear framework of co-operation has been devised among the federal agencies concerned in order to secure permanent and systematic integration of services. Nothing much has been done aside from casual contracts and the signing of formal agreements. The political relations of the Ministers finally decide the actual execution of these engagements. Relations in the field between the local representatives of the federal agencies are usually good. But despite the early plans of CNER little has been done to integrate these scattered efforts in a national plan, at the level of the Ministers' Bureau.

From this particular point of view, much is to be expected from the President's Bureau itself which could be a strong motivating force towards co-operation and integration. In a country governed under the 'Presidential' system the President's responsibility for stimulating joint planning and co-operation among the Ministers is unavoidable. Great steps have been taken towards this goal and it may be hoped that CNER's pioneering work will expand under a broader organization, communicating to other agencies a sense of its team spirit and its desire to bring rural people more fully into the Brazilian community.

SOME OBSERVATIONS ON THE FUNDAMENTAL EDUCATION TEAM

CONRAD OPPER

There are few things in fundamental education that have been more written about than the 'team'. It is a concept to which the heart of the social action worker warms. It is a simple straightforward idea without untidy edges. Fundamental education programmes which should touch the life of the villager on every exposed surface must clearly deal in a combination of techniques and these can best be brought to him by a human operation of which he is the goal—in fact, the team, working together, employing the common fund of skill and experience for the common purpose.

It is not surprising, therefore, that the team idea has acquired a *mystique* of its own and that the belief has grown up that teams are essential elements in a fundamental education programme. Force is lent to the idea by the heterogeneous character of the staffs of institutions employed in training fundamental education workers. Unesco's regional training centres (CREFAL and ASFEC) have international staff supplied by the host countries and the collaborating United Nations agencies, each expert providing specialist training in one particular 'training content' area; all work together on a team basis to produce an integrated training programme. At national fundamental education training centres officials of the different ministries concerned work together, often surmounting deep and long-standing interministerial rivalries to do so. It would seem that the functional need for team-work in training has contributed to the belief that the team is invariably the most effective agent for social action in the rural community.

In fundamental education we are concerned with helping the villager to make his life a more satisfactory one. We study how to get near to him and understand him, what knowledge and skills he needs and how best to transmit them. For this work different tools are used: these include the written word, the film, the radio, the discussion group. All are provided through the medium of an agent trained to help the villager in his problems, knowing something of the simpler techniques of mass communication and animated by the spirit of service. Sometimes these agents work singly, sometimes in teams. How they are utilized should depend on the social, geographical and administrative framework in which they have to work. The team has certain advantages and disadvantages: there are some situations in which it can achieve much, in others it may constitute a wasteful expenditure of precious human resources. It is doubted if there is any golden rule but it seems clear that the team is good for some things but not so good for others and that like any other tool it should be used in the proper way and for the proper purpose.

THE TEAM IN ACTION

Early experience in the use of fundamental education teams was provided by the Mexican cultural missions. These teams usually consist of five persons with simple practical training in such fields as village housing, horticulture, home economics, health, recreation and literacy. They settle down to live in a key village and help the villagers to improve their community. The methods used are educational, with full resort to outside technical services for advice or capital equipment and supplies. The team enlists the active support and participation of the people by forming 'Committees of Social Action' in various fields of community development.

The African mass education teams, especially in Ghana, Togoland and French West Africa, are more mobile. A team of four or five trained to start adult literacy, to use audio-visual aids and to organize recreation, discussion and demonstration, visit a village

for two or three weeks during which they make a full-scale attack on village problems and give special training to village leaders. Even in so short a time a considerable impetus can be given to community development and a wide area of country can be covered by such a team on circuit. In this form of shock therapy, consolidation and 'follow-up' are important.

The Unesco regional fundamental education training centres in Latin America and the Arab States (CREFAL and ASFEC) adopted the team principle, partly because of the national requirements of the participating countries. Here we must differentiate, however, between team training and team employment. CREFAL and ASFEC are in a sense models of the training centres that the participating countries might set up for the training of their own rural community workers. They therefore send their students in teams with each member specializing in one section,¹ so that after graduation they can return as a group trained separately in the different fields or sections into which community development work falls; and can then become the staff of a fundamental training centre in their own country. Not all CREFAL and ASFEC graduates are utilized in this way and often the teams have been broken up and their members employed in administration or in teaching at established institutions. However, the justification for the team principle in training does not lie solely in the subsequent utilization of trainees but also in its value as a training aid in the formation of any community worker, whether he later works as a member of a team or not.

The TUFEC (Thailand) teams are recruited in teams of six from the nine administrative regions of the country and sent to TUFEC for a two years' course of training, the first spent at the centre, the second mostly in the laboratory villages (TUFEC village centres), where they live for periods of ten days, returning to TUFEC for a long week-end every fortnight. Training is differentiated and each village team has one member with special training in education, health, agriculture, homemaking, social welfare and village craftsmanship. The trainees are recruited mostly from amongst serving teachers in the primary and secondary schools. The composition of the teams is generally four men and two women. After training they return to their areas and continue to work together as teams in village work with the title of Fundamental Education Organizers. The first batch of graduates has been working for only a few months so it would be premature to attempt to assess results or the problems they are meeting. They will be brought together early in 1957 with TUFEC staff for a study of these problems, which should help them in their work and provide guidance for reviewing the training programme at TUFEC, if that is necessary, to meet the demonstrated needs of this new activity.

Behind the team in action, 'in the front line', there are the base teams. These may be

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1. For the purpose of this article, *training content* subjects or 'areas' usually found in fundamental education training are referred to as *sections*. Those normally included in a comprehensive training course are: education (adult literacy, community education through the school, etc.), agriculture (use and conservation of soil, animal husbandry, horticulture), health (village sanitation, prevention of disease, first aid in accident and illness), homemaking (nutrition, cooking, needlework, better homes), handicrafts (village industries, improved techniques for village housing and other manual activities), social welfare (recreation, use of leisure, preservation of traditional cultures, co-operatives). This list is not exhaustive and the division of training content into these sections is an arbitrary one which will vary from place to place. There are also auxiliary sections which serve all others; these include audio-visual aids (and the making of educational materials), library and museum services, social science research (village surveys, attitude and opinion testing, evaluation studies, etc.) and the production of reading materials (which may include linguistic studies). Various combinations may be made to reduce or expand these sections: these will depend on the administrative pattern and the staff position. Nevertheless, whatever the sectional design, each section will form an integral part of the whole training curriculum (if so academic a word can be used) although the depth and density of training will vary in relation to the trainees' entry level and the type of training to be given.

the staffs of the training centres or the central administration of a number of front-line teams. There might also be a research service unit providing adapted educational materials, village appliances (easy-to-make wheelbarrows, hand-operated rice mills, improved windlasses for wells, moulds for concrete latrine slabs, etc.), adapted and tested audio-visual aids, tested reading matter for new literates—and the services of a field worker with social science training to be called in to advise and help in the day-to-day problems which arise from working with people and which call for rather more comprehensive solutions than the ‘hunches’ of the man on the spot. It is doubtful whether there exists anywhere such complete reinforcement for the team in the front line, although some areas have some part of these auxiliary services.¹

THE TEAM: CREDITS

1. One of the difficulties with fundamental education work is its lack of limits—it is wherever people are, in the fields, the homes, the dispensary, the classroom, the village store. Its problems are therefore complex and often interrelated. The need for better nutrition involves health, agriculture and home economics, better sanitation concerns health and the village technician, and little progress can be made in either without education. The team of five or six members, each with some special training can therefore approach these village problems from every angle ensuring that the whole operation is a combined one and not carried out in isolation by one worker.
2. It is obvious that the sum of total training content in a team trained on specialist² lines is greater than that available to an equal number of individuals with an all-round multi-purpose training.
3. Similarly, the total impact of a team of six in a given time is likely to be greater than would be expected of six single workers in six separate villages in the same time: the whole is probably greater than the sum of its parts. This is difficult to prove, but experience seems to show that the greater impact of the team may result in more things done or started and more effective demonstration than the single worker over a much longer period.
4. The team provides protection against the loneliness and the feeling of isolation that bends the spirit of so many workers in remote places. It offers the support that comes from the small group encouraging and helping each other and cushions the effects of disappointment and the occasional failures that every fundamental education worker must encounter. The sense of frustration generated by the immensity of the task disappears more readily in the atmosphere of the team.
5. The team is a coherent unit whose functions can be more readily comprehended by officialdom than a number of workers out on their own.
6. The team offers opportunity for the discussion of common problems and for the self-criticism necessary for success in village action programmes.

THE TEAM: DEBITS

1. The team is expensive. Countries needing the services of fundamental education agents are not usually blessed with soaring budgets. Planners tend to look more
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1. Agricultural extension services have gone far in some countries to back-stop the field worker with a research unit where he can have his soils tested and obtain improved seeds, etc., as well as such aids as films which he needs in his work.
 2. *Specialist* training in this context means a generalized training with some extra specialization or emphasis in one of the training content areas or sections. It is not specialization in what might be called a ‘professional’ sense. For example, a trained nurse is a specialist; a fundamental education worker having received specialized training in health, but no professional qualification, is not.

- favourably on a thin spread of single workers but to recoil from teams which seem superficially to put up costs by several times the cost of a single worker. That their effect is also several times as great may escape notice. The team raises large problems of transportation, housing and supply.
2. The team is less mobile than the single worker, unless fairly elaborate and costly arrangements are made to mobilize it. One man can get about by bicycle, canoe or donkey: a team immediately expects a station wagon. If motorized, a team stationed in one central village and serving a surrounding group tends to rush about without too much purpose: the single worker with the same 'beat' would be more likely to stay longer in one place and not dissipate so much time and money on inter-village visits.
 3. The team is liable to disintegrate: keeping it together as a working unit is a tough administrative problem. It breaks up because members get sick, get tired of unrelieved village life, get married, get on each other's nerves—or just get a transfer elsewhere. The administration is faced with the constant need to move people around and this inevitably breaks up the cohesion of the team.
 4. There is the danger that the team may feel so secure and self-sufficient that it may remain remote from the villagers it is supposed to serve. Members form a little community within the rural society, may lead an alien sort of life, building themselves a house, eating and dressing in ways that stress their difference from the villagers and make no bridges between the team and those they live amongst. The single worker is likely to identify himself more fully with the villagers in their way of life.
 5. If the team is a mobile one, its effects may well be spectacular in terms of interest generated and there is the temptation to judge results by the number who attend a film show or who volunteer to dig latrines. It is however the single, more stationary worker who realizes how misleading can be the apparent success of 'pep' methods, the 'training for everybody' week-ends and the fancy slogans.
 6. To furnish an all-arm service, the team should comprise women as well as men. And as the old Adam is ever present, even in fundamental education teams, this working and living together of the two sexes at close quarters and in the confined atmosphere of the village often results in tensions and even conflicts that may harm the work and possibly break up the team.
 7. Finally, there is the danger of 'departmentalizing' village work where training has been differentiated and the team is a group of specialists. There are many situations in village work where the specialist team member is at a loss, is tempted to side-step responsibility because the particular problem is 'not in his field'.

THE TEAM AS A TRAINING AGENCY

In discussing team training and in speculating on the subsequent employment of the team the writer refers in some detail to the TUFEC (Thailand) teams of whose training he has some personal experience.

In their second year of training, TUFEC students work as teams of six (education, health, agriculture, home-making, social welfare and village craftsmanship) in each of ten villages. These village centres are divided into three supervisory groups, each group with one Thai and one international staff member as supervisor. The teams live in the villages for ten consecutive days, returning to TUFEC on alternate week-ends when their work is reviewed, new plans are discussed and administrative details attended to. The supervisors usually spend about two days in the ten-day period with these teams in the villages. In addition, there is technical supervision by section heads. When special problems arise, the section heads are called in for help by any of the ten teams. This enables them to continue in the villages the teaching begun during the students' first year at TUFEC. Supervision of the village team is therefore of two kinds, technical by section heads and general by each team's own supervisor.



A worker from a Ubol team discussing rice crops with farmers. (Photo: TUFEC.)

Once every ten days, each first-year student attends a village seminar in one of the village centres, spending the afternoon in seeing some demonstration of problems and projects and at the subsequent discussion. In this way the first-year students can see at first-hand something of the work and problems of the second-year students in village situations that they will later have to face themselves. They are thus helped to relate their training at the centre to the actual work being done in the field.

During week-ends when the second-year students are back at the centre, the whole of the TUFEC community meets for a two-hour discussion of some phase of the village work. The planning of these meetings and the training of students in discussion methods is a function of the training section.

One of the centre's main tasks, and not the easiest, is to train students in techniques of working with other officials. They should receive at TUFEC as much practice as possible of working in the kind of administrative set-up they will encounter when they return to their villages. If TUFEC's own attitudes towards the local administration are not as good as they should be, the students are less likely to realize how essential to their success is a proper relationship with the government environment in which they will be working. The need to build up satisfactory relationships with the local provincial staff is realized. TUFEC is a foreign body, sometimes perhaps an irritant, in the local official organism and the onus is on the centre to devise and develop machinery for collaboration and for involving the provincial staff in its village activities. Good bases for such co-operation, however, can best be found in actual projects rather than in formal meetings. As part of its work in adult education TUFEC has a co-operative library scheme which is growing into a provincial library service based on circulation of book boxes. In its administration, TUFEC students work with the district education officers and in this way find useful points of contact.

In team training special attention is directed to building up a spirit of co-operation amongst team members. This is done by:

1. Injecting enthusiasm for co-operation and team-work.
2. Developing emphasis on projects or programmes conceived as a whole, on which the different team members work together because of the special contribution they can make, and also because of the total effect resulting from a team action. In this way, the work programme is a statement of work to be done in the villages, not a list of section projects.
3. Building village work not round a collection of different skills but round the core of 'working with village people', the common and basic element in field training.
4. Leaving formal supervision in the hands of team supervisors, with section super-

- visors free to advise or to be called in by team supervisors or the team itself. This avoids misunderstanding and scrambled lines of authority.
5. Providing supervision that is helpful and advisory rather than authoritarian.
 6. Helping teams to sort out and solve their own personality problems with the minimum of outside interference.

THE TEAM AS A WORKING ORGANISM

The success of the fundamental education worker depends in large part on the skill with which he works with other people. The primary group of people with whom he must work is the villagers, but in developing the village programme he must of necessity work closely with the administrative officers of the government in many branches. He must be able to secure their help, overcome resistance or indifference and, without the status that would ordinarily be required, effect some co-ordination of the work of officers of various ministries.

The proposals for the employment of TUFEC fundamental education teams after completion of their training which follow indicate ways in which these teams could be fitted into the administrative structure. They may have some relevance for other countries.

1. The team should work in a district (*amphur*) or a commune (*tambon*) but be attached to the provincial administration (*changwad*) working under the direct authority of the provincial education officer.¹
2. The team should attend the monthly meeting of government officials held by the provincial governor. In addition, there might be a smaller meeting with the governor, the education officer, the health officer, the agricultural officer and whatever other officials are directly involved in the work of the team. This meeting should be for reviewing and planning the team's activities. Through such meetings the team could inform key officials about their work, learn about official programmes to be interpreted to the villagers and how to help in carrying them out, and secure the resources of the different government services for their work.
3. The team might live in the village where the communal council meets and would radiate out from there through the whole commune.
4. Team members should attend all meetings of the communal council and where necessary help to prepare agendas and gather material for discussion.
5. In each village of the commune, or group of villages if preferable, the team should set up a series of monthly village meetings or possibly a Rural Development Society (on the lines of those found in almost every Ceylon village) at which films could be shown, talks given and problems discussed.
6. In addition to such activities, the education team member would visit the schools, attend teachers' meetings and help with in-service training; the health team member would work with the clinic, co-operating in rural sanitation projects and in follow-up work in the homes; the agricultural team member would be the spearhead of agricultural extension work, and so on.

It can be argued that such a programme of activities would apply equally to the single fundamental education worker as to the team. To this argument I know no simple answer except the claim that whatever the individual fundamental education worker can do the team can do better. But we must not overlook some of the very real difficulties in using teams referred to earlier in this paper. We must face the prospect that, after a time, wastage will be high and frequent changes in the team's composition will affect that feeling of group solidarity that is its greatest asset. Should we therefore ensure

1. In the Ubol Province, where TUFEC is situated, there are 17 *amphurs* (districts) and 190 *tambons* (communes) with a total of 2,115 villages. This makes an average of 11 communes to a district and 11 villages to a commune.

against possible failure of the team idea by abandoning differentiated training and by equipping our students as high-level multi-purpose agents so that they could be utilized either in teams or as single workers—or possibly in pairs, say a man and a woman with complementary training? It is suggested that the answer, an interim one only, is no, and that we should be studying under field conditions what may well be the teams' most valuable contribution to rural development, the training of village leaders. The TUFEC trained team with its special training should prove excellent material for staffing a provincial centre for the training of groups of volunteer leaders from the villages.¹ Trainees would be selected by district administrative officers, one *tambon* at a time, and the course, of four weeks or thereabouts, would be held at a permanent centre in the environs of the provincial headquarters, where provincial officials and resources could be drawn on and where the staff would have prospects of a settled life, adequate housing and proximity to the town for children's schooling and other domestic needs. In between courses, which would be separate for men and women, team members would visit different parts of the province to 'follow up' ex-trainees and help in selection for future courses. From personal experience of training village leaders both in Haiti and Ceylon, the writer believes that better results can be obtained by a concentration of resources in such training courses, provided the training is practical, realistic and carried out by devoted people, than by the dispersion of effort involved in the conventional community development programme; and that the specialist trained team is the best instrument for informing, stimulating and inspiring those on whom rests the burden of rural development—those villagers with the power to release and direct the latent energy of their community.²

THE RIO COCO PILOT PROJECT IN FUNDAMENTAL EDUCATION, NICARAGUA

MAX H. MIÑANO GARCÍA

BACKGROUND

Unesco began its work in Nicaragua by sending out a fundamental education expert in October 1954. The experts in teacher training and school organization and administration who formed the Unesco technical assistance mission to Nicaragua arrived subsequently. On 17 January 1955, the Minister of Public Education called a meeting of the directors of the U.S.A.-FOA (Foreign Operations Administration) bilateral programme (which has been operating in Nicaragua since 1950), the members of the Unesco mission and officials of the Ministry of Public Education. At this meeting the Minister of Education announced that the government, after studying the general plan for a pilot project submitted by the Unesco expert in fundamental education, had selected for the execution of the project a broad belt of territory on the Atlantic coast of Nicaragua, consisting of the whole of the lower course of the Rio Coco. This

1. See *Administration Report* of the Director of Rural Development for 1953, Government Publication Bureau, Colombo, Ceylon, 1954, page 23, for an account of this training in Ceylon.

2. 'The function of a team lies in its capacity not so much to demonstrate technical expertise, as to arouse initially an emotional response and thereafter to train a group of potential leaders in that area for a sufficient period to enable some of them, at least, to carry on their work when the team has left.' A. G. Dickson, 'The Concept of a Team', *Approaches to Community Development*. Edited by Phillips Ruopp and published by W. van Hoeve Ltd., The Hague.

area, which lies in the north-east part of the Republic, is bounded on the north by territory in dispute with Honduras, on the south by the plains of the Cape territory and the Department of Zelaya, on the east by the Caribbean, and on the west by the Department of Jinotega. He also explained that the government had chosen this area for the following reasons: (a) it presented the most serious problems (high rates of disease, poverty, ignorance, poor use of leisure time, extremely precarious state of family life); (b) it was considered to be the State's primary duty to give the benefit of its services to a territory which, after being a British protectorate until 1890, had long been demanding its full and effective incorporation in the rest of the country; (c) it was indispensable to make available to Nicaraguan teacher-graduates from CREFAL a region where, with the technical assistance of Unesco, they might put their knowledge and abilities into practice and equip children, young people and adults for the enjoyment of a life in keeping with contemporary individual and social needs and rights.

The geographical area covered by the pilot project extends from the village of Siksayery to Cape Gracias a Dios, a spot visited by Christopher Columbus during his fourth voyage of discovery to America. In this region the Rio Coco is a calm and majestic river, generally 300 metres wide, and between 3 and 10 metres deep. On its banks there are forty-eight small villages inhabited by about seven thousand natives. All belong to the Miskito (incorrectly called Mosquito) and Zumo ethnic groups, with their own language and an admixture of Negro blood resulting from the immigration of inhabitants of the islands of Jamaica and the Grand Cayman during the period when the region was a British protectorate.

The population is sparse. All the villages are laid out along the Rio Coco. During January, February, March and April, which are summer months for the natives because there is no rain, many Miskito families build their huts along the sandy banks in order to take advantage of the natural grazing land near the river and, of course, water itself. Towards the end of May, when they see that the first rains in the broad upper reaches of the river and its tributaries are about to transform its peaceful flow into a destructive torrent, they retire to the high plains taking with them their primitive cooking utensils and their few animals (pigs, chickens, dogs, etc.).

The population density is 1.2 per square kilometre (3.07 per square mile). Demographically, it appears to be normally distributed, although, as frequently happens in regions where male adults are drawn away to employment in mining districts, many villages show a majority of women, who take over the work in the fields in addition to their domestic tasks. The Miskito family averages four to five children. There are few adults over 40, particularly among males. The total population throughout the Cape Gracias a Dios territory is 18,000. The pilot project reaches only a little more than a third of them.

In March 1955, we began work with a careful exploration of the area chosen and embarked on a socio-economic survey which took four months. This preliminary study showed that the whole region, consisting mainly of gentle slopes and plains along the Atlantic, forms a fertile alluvial basin crossed by several rivers; the rainfall is abundant, and there are appreciable natural resources. The soil as a rule is fertile; good land can be found for growing cocoa, rice, beans, sugar-cane, plantains, millet, ground-nuts, etc. The forest resources are immense, notwithstanding imprudent cutting and the failure to replant. In addition to timber and other forest produce, it is asserted that rubber, gum, ipecacuanha, and pine resin may be obtained from the woodlands of this region. The people, 80 per cent of whom cannot speak Spanish (i.e. almost all except a few whites and Mestizos), are engaged in farming and the raising of poultry and a few head of cattle, pigs and horses. Their agricultural methods are primitive. They do not even use an ox-drawn wooden plough, but only a long, sharp pole called *espeque* with which they break up the soil. They also make ditches with wooden shovels, principally for rice planting. The main crops are rice and beans grown in small fields. They sell the entire harvest cheaply as soon as it is gathered; later they are obliged to buy it back



The Unesco expert explains the plan of the project to a Mexican journalist. (Photo: Archibaldo Deneken.)

at a high price. Livestock production, an important activity in other regions, is only beginning in this area.

This brief account brings out the precariousness of the region's economy. Work is scarce, hard and badly paid. At Cape Gracias a Dios and Cape Viejo the Meskitos are employed in loading cargoes of plantains (bananas), and the logging companies use them to carry and transport timber. Their wage, which varies between \$1.50 and \$2, is very low compared with the high cost of living in such places. In the rural communities, the peons engaged for farm work receive, instead of money, part of the produce grown by the land. There are no domestic industries and income in consequence is almost nil; the result is poverty, despite the natural resources available. To all this must be added bad sanitary and housing conditions, malnutrition and poor clothing.

The Meskitos appear apathetic, cold and indifferent and they have a traditional attitude towards adversity which often discourages any effort on their behalf. Yet they are greatly interested in the customs, manners and way of life of the people in the interior of the country, whom they call 'Spaniards'. The forty-eight villages harbour two religious denominations: Moravian protestantism since 1849 and catholicism since 1900. This is no cause for conflict, and it is satisfying to observe that after religious services Catholics and Moravians hold friendly meetings together and discuss the advice of their spiritual leaders. Yet superstition reigns among them. One concrete example: the Sansang people moved from one bank of the river to the other because they believed they had been attacked by evil spirits. Culturally, they are all at the elementary stage, and 98 per cent 'have not the slightest notion of their rights and duties as citizens'.

AIMS AND GENERAL WORK PLAN

The basic aim of the Rio Coco pilot project is to link up this region politically and spiritually with the rest of the country, the point of departure being the objectives pursued by fundamental education—namely, to help people to understand the problems of the environment in which they live, to develop a clear idea of their civic and individual rights and duties and to take an effective part in the social and economic progress of the community.

The general work plan revolves around seven major points:

1. Education for health, training the people to protect, strengthen and preserve health individually and collectively.
2. Education for the acquisition of knowledge, aptitudes and skills in order to promote

economic improvement through the encouragement of agriculture, stock raising, rural industries and crafts and the knowledge of how to use and protect natural resources.

3. Education for civic life in order to improve the material conditions of community life by organizing rural primary schools, developing them on technical lines and combating illiteracy.
4. Education for home life, in order to make the family a worthy institution capable of attaining its most cherished ambitions.
5. Education for the development of social life and recreation (knowledge of how to make good use of leisure time).
6. Education for character and personality training, in order that the highest individual and social values may be attained.
7. Education to develop the sense of human dignity through spiritual, moral and intellectual progress, and to promote understanding of international relations.

ORGANIZATION

Since 1954 the Ministry of Public Education has included in its general budget a special provision for the fundamental education experiment in the Rio Coco area. In accordance with this provision, and having regard to the size of the area in question, it was felt that the most appropriate arrangement at the beginning would be the following: a zone of intensive experimentation where 10 graduate-teachers from CREFAL would work, and a zone of influence in the charge of school supervisors. The rural community of Waspam with 800 inhabitants was designated as the central community of the project. The zone of intensive experimentation was divided into two sections: an eastern section, downstream from Waspam, made up of 12 communities, and a western section, upstream from Waspam, also made up of 12 communities. A sub-centre was selected for each zone. The zone of influence consisted of 24 villages, Cape Gracias a Dios and San Carlos being assigned to the school supervisors for their headquarters.

For the two zones of work, and in accordance with the 1954 budget, the following staff was appointed: a director, 2 heads of teams, 7 fundamental education teachers, 2 school supervisors and 60 primary school teachers, all of them to receive the technical assistance of the Unesco expert in fundamental education. After the issue of the general working regulations, the increase in the budget—which now reaches 1 million cordobas (\$120,000)—and the return to the country of 10 new Nicaraguan teachers who had graduated from CREFAL, the following organization was set on foot.

The centre of the project is the rural community of Waspam, which is linked to the capital of the Republic only by air, and to Puerto Cabezas and other communities by road.

The whole area assigned to the project has been converted into a single zone of intensive experimentation divided into four working sections, two in the eastern region from Waspam to Cape Gracias a Dios and Cruta, and two in the western region from Waspam to the village of Siksayeri. Each section has 12 native communities. The 48 communities would be in the charge of the CREFAL graduates; and would be so organized, each within its own geographical area, as to facilitate intensive, systematic experimentation in fundamental education practices, with the use of all available resources.

The staff consists of 1 director, 1 technical adviser (the Unesco fundamental education expert, in a temporary capacity), 1 sub-director, 4 heads of teams, 18 graduate teachers from CREFAL, 82 primary school teachers and administrative staff, 1 secretary-typist, 1 cine-cameraman, 1 chauffeur and 5 motor-cyclists.

The project will be under government direction through the Ministry of Public Education, but, since the development of a fundamental education project requires co-ordination of the work with other national services, the government has accepted the collaboration of the following: the Ministry of Public Health (which supplies a doctor,



Mr. Miñano García discussing health problems with a woman of the Rio Coco area. (Photo: Unesco.)

a nurse, a woman health visitor, a teacher of hygiene, a bacteriologist and a health officer—these form the health unit assigned to the project); the Ministry of Agriculture and Animal Husbandry (two agricultural experts), the Ministry of Public Works (a road engineer), the Ministry of Labour (an inspector of labour), the Ministry of Economics (an investigator), and the Department of National Construction (a building engineer).

WORKING METHODS

From the outset the policy has been to employ definitely active methods of work. The staff remain most of the time in the native communities in order to establish contact with community leaders, visit homes, talk with the men at their place of work and with the women on the banks of the creeks where they do their washing, organize meetings in order to learn about the community's problems, bring the people to realize the facts and strengthen their determination so that their problems may be more easily solved. Every three weeks they report to the headquarters of the project and remain there four days, exchanging with the director and the technical assistant their impressions of any problems occurring in the course of their work, and obtaining what they need. When the specialists and the rest of the staff are actually living in the communities, the work of the technical adviser is strictly functional: he visits the working area and offers the whole staff assistance, directly and indirectly in technical and administrative matters.

The Miskito community being extremely varied and complex in its primitiveness, it was thought that the most appropriate plan would be intense educational work, seeking not to impart a desire for improvement as if it were something that could be given or imposed, but rather to awaken and develop it. The teachers always bear in mind that, since life is full of unforeseen contingencies, fundamental education cannot be run on purely systematic lines. Working methods must be based on observation and investigation.

INTENSIVE TRAINING COURSES

In every fundamental education programme the rural teacher plays an important role, mainly because the school, although an official institution, is an integral part of the community and cannot shirk the task of contributing to its improvement. For this reason it was decided to give annual intensive training courses lasting four weeks. The principal points in the programme are: (a) to get to know the cultural and teaching capacity as well as the general aptitudes and qualifications of the teachers assigned to the Rio

Coco area; (b) to train them to do their school work better; and (c) to brief them in the aims and principles of fundamental education and initiate them in the new responsibility which will fall upon them as collaborators in the project.

The courses were given with complete success in 1955 and 1956 at Waspam, the central community of the project, on an eight-hour working schedule, from Monday to Saturday, evenings being given over to cultural, social and recreational activities. The syllabus included the following subjects—briefing: fundamental education, farming and stockraising, improvement of the home and school organization; training: methodological directives for the teaching of Spanish, mathematics, social sciences, natural sciences and civics. During the two courses, it was ascertained that 95 per cent of the teachers had no diploma or degree, and that their cultural background and professional training were inadequate, but all were invariably eager to receive help and advice as to the better utilization of teaching methods and, especially, ways and means of doing effective work for the spread of Spanish and literacy.

The intensive training courses have also enabled rural teachers and fundamental education teams to establish effective working co-ordination for the solution of the problems of the building of school houses, the acquisition of furniture and supplies, the application of more adequate methods and procedures and the most suitable organization for primary schools having regard to the interests and needs of the community. Thanks to the training courses, friendly, confident relations have been established between the rural teachers and the specialists in fundamental education; the former are delighted to accept the guidance of the latter in learning how to teach schoolchildren better and how to take part in the drive to suppress illiteracy and in the social and economic improvement of the community.

ACHIEVEMENTS IN THE DEVELOPMENT OF THE NATIVE COMMUNITIES OF THE RIO COCO

The actual implementation of the project began in July 1955, the region's most serious problems being those relating to economics and health. Since then, the following results have been obtained:

Health

Much has been done to acquaint the people with the dangers of drinking contaminated water. Recommendations have been issued as to the digging of wells under sanitary conditions and the consumption of boiled, filtered or chlorinated water. To combat malaria, ponds have been drained or fumigated with DDT, and the staff of the health unit assigned to the project has undertaken a wide campaign to eradicate tuberculosis, syphilis and ringworm. Two thousand three hundred and forty-two persons were vaccinated for smallpox, and 2,390 inoculated against typhoid, while 3,190 received antiparasitic treatment. Among other antiparasitic measures, 130 latrines were constructed, 4 pumps supplying drinking water were installed, and 20 milk distribution centres set up to combat malnutrition.

Agriculture and Animal Husbandry

Agriculture. Twenty-seven seed beds and 4 fruit-tree nurseries were prepared for the planting of family orchards; 15 hectares were sown with plantain (banana) to teach the natives to cultivate the hardiest and most remunerative plants; 60 plots were planted with maize, 78 with millet, 20 with cassava, 10 with Florida sugar-cane, while 100 coffee shrubs were grown.

Animal husbandry. Two hundred head of cattle were vaccinated against anthrax, black-leg and haemorrhagic septicaemia, and instruction was begun in the methods of training oxen and horses for farm work.

Rural Welfare Work

Four buildings were put up in Waspam (central community of the project) as office and housing accommodation for the staff; 15 local schools were established in native communities; 2 medical dispensaries in the sub-centre communities of the project; 6 small bridges and 10 kilometres of road were built; 6 model houses were provided to teach the natives how to improve their homes. The natives also joined in a co-operative effort to build 47 houses to form a new community.

Education

Eighty-four primary teachers in service in the communities where schools have been set up received professional guidance in their duties, the main subjects being the functional use of time-tables, the division of classes into groups, and the employment of the global method in relation to regional circumstances. They were taught ways of overcoming truancy and achieving the spread of Spanish culture and literacy. They also received guidance in the part they should take in a fundamental education programme. Ten rural libraries were organized with material furnished by Unesco and OAS (Organization of American States), and 12 anti-illiteracy centres were established.

Improvement of the Home and Community Organization

Local improvement boards have been set up with native men in order to initiate them in better community planning and organization and awaken their interest in building better houses. The fundamental education specialists have advised women about various material, moral and hygienic improvements in the home. In many communities classes in child rearing, nutrition, cooking and domestic tasks have been organized.

Education for the Better Use of Leisure Time

Cultural and recreational clubs have been formed in 20 villages. The natives show a fondness for baseball, and in Waspam a sporting and cultural club has been formed with the title Naciones Unidas. Forty film showings and six puppet shows have been given.

PREVISIONS AND CONCLUSIONS

The Rio Coco fundamental education pilot project is a programme carried out under government direction, with contributions from various ministries and independent and private national organizations and the technical assistance of Unesco. The work of all these services is co-ordinated and reaches every field of activity in turn: economics, health, agriculture, public works, education proper, labour, social welfare, recreation, etc.

Economists, physicians, agricultural experts, road engineers, teachers, social workers, veterinarians, nurses, builders, etc., work together to promote, each in his own way, the improvement of a rural or native area. They concert together to find practical and effective solutions which can be easily put into effect and take the form of concrete action for the benefit of the community.

This class of work is clearly national in character: it calls for a common effort and not that of a single department. The public has become sensible of the advantages of State and community action and has come to comprehend that education cannot be imparted as a gift or by force, but by stimulating and developing the mind.

The project has unquestionably made a beginning with the improvement of social and economic living conditions among the forty-eight communities on the banks of the Rio Coco. The ideal would be to succeed in convincing their inhabitants that a constant

effort is needed on their part to consolidate the ground won, basing themselves on the cultural patterns set up for them and making use of the effective economic co-operation offered by the co-ordinated State programme. For the present this essentially Nicaraguan project is being carried out with the technical assistance of Unesco. In the future, it will be continued on a strictly national basis through the co-ordinated efforts of the different ministries, institutions and agencies and the public. In this way the political and spiritual incorporation of the vast, rich Rio Coco region in the rest of the country will become a reality.

THE TEACHER'S FUNCTION IN COMMUNITY WORK, BOLIVIA

VICTOR MONTOKA MEDINACELY

In the process of improving their educational systems the countries of Latin America have employed various patterns of organization and development, always with the aim of fitting their rural majorities to take their place in national and continental citizenship. The ignorance and backwardness which have kept the Indians of America yoked to poverty, sickness and serfdom could no longer be tolerated. Bolivia, a land-locked country in the heart of the South American continent, presents a demographic structure in which more than 75 per cent of the population is predominantly Indian, the two main groups being the Quechuas and the Aymaras living in the valleys and on the high plateau. Tropical Bolivia is inhabited by many forest tribes with a variety of languages and cultures of their own.

It was barely 25 to 30 years ago that Bolivia began to play its part in the social advancement of the Indian and to make use of one of the most effective, though slowest, means of doing so: education. Up to 1931, the concept of the rural school supported by the State had not assumed any definite character of its own. State schools had spread only as far as the cantons and reached only the rural population of outlying suburbs where a few Mestizos educated their children during the first years, sending them later to the city. These schools, called 'one-class schools' (because there was only one teacher) resisted, obviously out of social prejudice, the enrolment of native children; and in the matter of cultural or even educational benefits, the social atmosphere of the period relegated the Indians to the sideline.

The foundation of Bolivian rural education has undoubtedly been the native school at Warisata, which upon its establishment in 1931 introduced a new pattern in the Bolivian scene and awakened a real native interest in the use of educational techniques. Warisata, an Aymara locality in the northern part of the high plateau, created the Nucleo Escolar Campesino (rural school centre), in which 'affiliated' schools are grouped around a central unit and work is carried on in a smooth co-ordinated fashion. Book learning was replaced by a dynamic, creative form of teaching in which mere learning to read and write and memory work gave way to practical, utilitarian instruction. Education was set free from the cold, bleak prison of the schoolroom and spread to the surrounding community. Teaching by a single, absolute dictator, the teacher, gave way to a sense of group responsibility shared by all the community's leaders. What counted was no longer the dead letter of the alphabet, but the ploughing of the furrow in the field and the conquest of parasites and grime by soap.

The experiment started in the plain contiguous to the Andes and spread throughout the whole of the national territory. The State appreciated the value of this promising

effort, offered financial aid, with a suitable budget appropriation and, to strengthen the movement, set up a technical body, the Directorate-General of Native Education. The first 16 *núcleos* formed an advanced post for the recovery of Indian rights; each centre, each school, led the struggle against incomprehension, social prejudice, the abusive power of land owners and all the forces of opposition. Here lay the chief value of the rural school centres during the first decade of their existence. As the official description of them stated at the time: 'The rural school centres are institutions which are responsible, in addition to specifically educational work, for *defending the Indians and instructing them in higher forms of association, co-operative action and solidarity*, in order that their economic, moral and cultural level may be raised.' Evidently, 'the school, being identified with the destiny of the entire community, must assume the defence of the Indian in various ways, as circumstances may dictate'. Thus, at Vacas, a native Quechua locality in Cochabamba, the whole district, with the agreement of the municipal council of the department, was freed from serfdom by a redistribution of land—this being the crux of the agrarian problem, in which the Bolivian rural school saw even then the principal instrument for raising the American Indian's living standard.

Following the reaffirmation, after the second world war, of the principle of international interdependence and co-operation throughout the democratic world, the United States of America set up technical assistance bodies for many American countries. Bolivia established in 1944 the basis for a bilateral agreement, and by common consent concentrated on education and public health. A new technical organization called the Programa Cooperativo de Educación was a great stimulus to rural education, following the international decisions which confirmed these objectives, viz.: (a) the Conference of Ministers of Education which met at Arequipa (Peru) to draw up an intergovernmental agreement on the educational problems of the peoples living on the shores of Lake Titicaca (Bolivia and Peru); (b) the first Educational Conference at the Warisata centre, attended by Bolivian, Peruvian and North American educators (1945); (c) the historic Rural Education Seminar at the teacher-training school in Santiago de Huata (Bolivia 1947), at which three Andean countries, Bolivia, Peru and Ecuador, defined their new aims, plans and programmes.

The rural school centre system has characteristics of its own. It is even more concerned with the environment than with its pupils. Though it pursues a definitely technical and educational policy, it does not neglect its original social aims. Rather it expands and confirms them. Its motto is to train and prepare 'country people for the progress of Bolivia', and to that end it follows a systematic plan based on a rural school philosophy having the following objectives: (a) to teach country folk good living habits with regard to nutrition, clothing, housing, personal health, civic, social and religious attitudes; (b) to make good farmers and teach them the importance of the conservation of the soil and other natural resources; (c) to teach sound techniques as regards the care of domestic animals and the elements of the regional domestic crafts; (d) to impart essential knowledge of basic materials and tools; (e) to teach rural people to be good members of a family and a community and socially useful citizens.¹

Tools, school gardens and health equipment are provided for 'education in agriculture and stock-raising' and for 'education in health and hygiene', these being defined as basic activities. One of the technical aids takes the form of a 'teaching guide', which introduces active teaching methods, offers concentrated programmes in the form of projects and contains rules for the adequate allotment of time in elastic schedules suitable for each region. The teachers are specially trained for teaching agriculture and stockraising, health and domestic economy. A plan of field trips and training courses is followed for the professional staff, the heads of *núcleos* and teachers from the central and sectional schools.

1. Objectives approved by the delegates of Bolivia, Peru and Ecuador at the Rural Education Seminar, Santiago de Huata, 1947.

An institution of an Indian character is evolving, which in its origin goes back to the first *nucleo* in Warisata, where a body known as the 'Parliament of Amautas' (still in existence) helped to develop all school and community activities, but with an essentially educational aim in view. This effective use of the human resources in a community reappeared later (1937) in a sponsoring body named the auxiliary school board (Junta de Auxilio Escolar), consisting of parents, local authorities and residents. This highly original organization exceeded all expectations by the understanding it displayed of the real significance of the community's functions. Its programmes included many plans for rural welfare, while its first object was the support and improvement of the school (premises, attendance, furniture, teachers' accommodation, etc.). Its influence soon extended to all centres of communication: highways, meeting places, public squares, lumber camps, farm workers' quarters, etc., where the rural teacher was always the counsellor, guide, director, promoter and leader. Another organization founded at that time and named the rural school club (Club Escolar Campesino) offered promising possibilities for the improvement of rural housing. Projects selected by the children themselves converted the kitchen garden, the hen coop, the rabbit hutch, the house itself, into a laboratory of apprenticeship and a school of work. Every child aspiring to be an effective member of his club had to choose and carry out a project. And yet, while ground was being gained among past and present boy pupils of the school, the girls of the community were neglected or forgotten. On their behalf one of the *nucleos* had the happy idea of organizing housekeepers' clubs (Clubes de Amas de Casa) which, with the passing years, have become the principal school for the training and advancement of countrywomen.

At this point a new force represented by the United Nations and its Specialized Agencies—Unesco, WHO, ILO, FAO—began to disseminate the general principles of fundamental education and to offer more effective technical assistance of universal scope. Bolivia burst through its old political framework and adopted a new pattern based on profound social and economic changes. Rural education came to be called fundamental education; this it had already been, in essence, from the beginning, and it now sought to expand even further and embrace a technical field, a social field, and an economic or production field. The rural schools, while preserving their organization around a *nucleo*, a splendid system to which all these successes were due, adjusted their general structure so as to make it conform more closely to the principles and objectives of universal fundamental education. This involved new arrangements and the revision of plans, programmes, methods and other means of action. The agrarian and educational reforms promulgated in 1953 and 1955 respectively have endowed the schools with a definitely social character; adults, young people and children—male and female—are served by education, within the framework of their own traditional institutions. The community, and not merely the school, is the vital centre of education. The distinguishing mark of the present period in Bolivian rural education is the 'economic and production-minded' character which the national government gives to all its institutions; this policy is emphasized in rural areas, where the principal sources of production—the land, the farmer, the means of exploitation—are found. The rural school is the principal agency that makes country folk an active factor in both production and consumption.

MAIN ACHIEVEMENTS—FUNDAMENTAL EDUCATION SEMINARS

Three fundamental education seminars have been held under the sponsorship of the Ministry of Rural Affairs, instituted on 12 April 1952 upon the reorganization of the Administration. The purpose of the first seminar was to organize and co-ordinate as fully as possible the various departments of this new ministry, and the main topics of study were: (a) economics, justice and social legislation; (b) mechanization and agricultural technology; (c) literacy campaigns and fundamental education; (d) rural welfare, health and hygiene, housing, clothing and nutrition; (e) plans and programmes.

The second seminar was intended to draw up for the travelling fundamental education teams, plans and rules which would enable them to work directly for the advancement of rural groups and promote their absorption into the active life of the nation. The chief effect of the promulgation of the educational reform decree on 20 January 1955 was to mobilize the educational forces of the country. The Ministry of Rural Affairs assumed new and important responsibilities, and its first step was to call the third fundamental education seminar and to assign it the task of studying the application of those chapters of the decree which concern educational problems in rural areas. The seminar carried out its mission with the effective participation of the Servicio Cooperativo Interamericano de Educación (SCIDE). The agenda included the following subjects: (a) general fundamental education plans; (b) curricula; (c) the new 'teaching guide'; and (d) rules for fundamental education. In accordance with the principles of the educational reform, new and necessary items (such as co-operative action, agrarian reform, education for the home, rural industries) were added to the programmes, the object being to develop the reform to the full in the *nucleo* schools and rural communities. Graduates from CREFAL took part in all these seminars.

THE RURAL TEACHER TRAINING SCHOOL

The rural teacher, in whom the nation places its confidence and its hopes, is an essential factor in the interpretation and application of the plans, programmes and doctrine of education; his professional training has priority importance. The educational authorities have studied the current curricula at a meeting with principals and staff of the rural teacher training schools at Mesa Redonda. Article 119 of the Educational Code states: 'The rural school fulfils two functions: to educate the child in relation to his environment and to co-operate in the general improvement of the community.' This is the principle which made it possible to delimit the two fields of work incumbent upon every teacher-training establishment; its aims refer specifically to school organization and the organization of the community. This second aspect may be broken down as follows: (a) the problem of training rural teachers with the emphasis on the new fundamental education trends and of channelling the scattered experience acquired by the rural school centres and teacher-training schools; (b) conversion of the rural teacher training school into a real laboratory for educational and social experimentation in its area; (c) reinforcement of the in-service teaching staff by qualified personnel displaying a real social consciousness so as to permit of effective work in rural communities; (d) co-ordination of community improvement projects, in association with the local leaders and existing institutions, these projects being thus made to serve as sources of observation and practice material for teacher trainees. The application of all teacher-training school techniques and methods really lies in tackling the problems of the surrounding community, and seeking to raise its living standards. The best means of extending the programme is to organize teams for social work. That is now being done. The teams are required to deploy their action in such a way that the efforts of all their members are adequately co-ordinated with those of all who are interested in their own cultural, economic and social well-being.

Not all in-service teachers have received professional training, and the adaptation of a staff unprepared for the new trend towards a functional community school has been a great problem. The most effective solution has been found in workshops accompanied by short courses. The training programme for in-service teachers required the collaboration of supervisors and heads of *nucleos* familiar with the techniques needed to make every teacher, whether he comes from a teacher-training school or not, a real factor for progress. At present post-graduate courses are being given for teachers specializing in school supervision and administration.

Fundamental education in Bolivia is gradually perfecting its methods under the stimulus of social gains which have enormously extended the formerly restricted possibil-

ities for awakening the social consciousness of country folk and associating them with the economic and political life of the country. This fact has led us to bring out the following basic principles by which every teacher is guided in his work:

1. The high aims and objectives asserted by two great national reforms, the reorganization of the agrarian structure and the institution of democratic national education, are the two firm foundations for the successful development of a reformed rural school.
2. The one-sided function of the classic type of school, being confined to the narrow field of classroom work, is inconsistent with the vitalizing function of fundamental education, which embraces all manifestations of community life. Adult education acquires full significance by avoiding the waste of effort, resources and energy of the teacher and the school whose sole purpose was the education of country children.
3. The role of the new educational system is something more than the mere transmission of knowledge; it recognizes as the decisive factor the difficult task of developing in rural people the high concept of man as a free and productive being released from serfdom; this is a state of mind and one that necessarily requires a change of attitude, through constant practice in democratic living.¹

SOCIAL EDUCATION IN INDIA²

SOHAN SINGH

ORIGINS OF SOCIAL EDUCATION

In 1946 the first Indian national government came into being. This historic event started a new ferment in the field of adult education. Educationists who had been concerned with the problem for many years began to look for a formula which would represent this new ferment and link it up with the new national aspirations. It was in 1948 that the concept found adequate expression in the term 'social education', deepening and vitalizing the narrower concept of 'adult education', which had so far held the field. Ever since, adult education has been envisaged in India as 'social education' with its emphasis not on literacy but on better and completer living.

A new formula had been found, but the new hope could not be translated immediately into practical terms. In 1952 the scheme of Community Projects brought with it hopeful prospects for the social educationist. The close connexion between education and social development had been foreshadowed in the concept of the Indian State as a welfare state. The Community Projects provided a concrete shape for this concept as well as an agency for its implementation. Fortunately, the country had men of vision and experience who were able to grasp the great opportunity so provided, and the stage was set for integrating in a large part of the country the rather scattered work which was being done through various agencies. The following pages give the story of what we have been doing and what we are trying to do to meet the challenge of the situation that the national government has inherited—a challenge to weld the people of this

1. A translated extract from *Guía de educación fundamental: 1, Planes*, published by the Servicio Cooperativo Interamericano de Educación, La Paz, 1955, pp. 9-11.

2. This is a condensed version of a pamphlet bearing the same title which was issued by the Ministry of Education, Government of India, in 1956. Permission of the author and government to reproduce is gratefully acknowledged.

country into a compact, united, efficient and internationally conscious community in which the benefits of the good life may be shared by all, without discrimination on the basis of social or economic or religious differences.

THE ROLE OF SOCIAL EDUCATION

Since the integration of the social education movement with the national effort for a higher standard of life, this form of education has occupied a special place in the lives of the people. Its function is five-fold.

Social education aims at strengthening social harmony and social solidarity among the people. These are themselves things of value, but they are also geared to the achievement of larger national ends.

One of the essential functions of social education is to awaken in the people an appreciation of the significance of the country's five-year plans and to their participation in it. This reflects the faith of the Indian people in democratic values, for in a democracy economic advancement must arise out of an educational effort. Social education will thus also ensure that people's co-operation in the five-year plans will come from them not as individuals but as communities.

Since India has resolved to increase her pace in technology in response to the demands of modern times, it is the business of social education to serve as a smooth and effective channel between centres of research and the homes and hamlets in which the common people live.

The declared aim of all development plans in India is to raise the general human level. This is to be achieved not only by the men and women of India attaining greater technological skill, but also by enlarging their minds. It is an important and traditional function of social education to bring this knowledge to the people, especially the knowledge which most deeply concerns them—knowledge of the basic essentials of a healthy life, civic education, etc. As a large part of the Indian population is illiterate, literacy has become one of the most important programmes of social education and is an index of its progress.

Men everywhere function in groups and a distinctive group is a cluster of men around a leader. The quality of a group is therefore largely a product of its leadership, and if the Indian people have to justify their aspirations this can be done only by improving the quality of leadership in the villages and towns of India. This is a responsibility which social education alone can shoulder.

INSTITUTIONS OF SOCIAL EDUCATION

The above objectives can be achieved only by building up suitable institutions.

Literacy

The achievement of total literacy is essential if India has to make her due contribution to the modern world movement of enriching the life of men everywhere. It was almost the sole aim of the adult education movement in India prior to 1948, and the present social education movement has not merely inherited this responsibility but has also greatly deepened its significance. Before the advent of Community Projects there were about 40,000 classes in India imparting literacy to nearly 400,000 people annually. The Community Projects have considerably added to these figures. During their first year of existence they added a stratum of nearly 7,000 classes with an enrolment of about 89,000. Up to December 1955, the Community Projects had run 75,000 literacy classes with an enrolment of over 600,000.

This is a significant contribution towards the problem of liquidating illiteracy. Yet it is hardly enough to evoke a mood of self-congratulation, for it must be admitted that the

present momentum of the literacy effort in the country is woefully inadequate in the face of the challenge presented by the mass of illiterate humanity in India. There is no doubt that the work in the country in general and the Community Projects in particular will have to be greatly intensified to achieve total literacy for the Indian people.

Community Centres

Sometimes literacy classes develop into follow-up groups and these into community centres. A community centre primarily provides a meeting place, but the hope is that the community may by this means also develop an *esprit de corps*. The centres in India perform one or more of the following functions: they provide a meeting place for the people; they sponsor or provide a headquarters for certain cultural and recreational activities; they serve as information rooms; they provide facilities for indoor games; some discussion groups hold their meetings at the centres; some centres also provide facilities for adults learning certain crafts and hobbies; debates, lectures, symposia are also held in community centres; they house the public libraries of their communities.

Most community centres fall far short of this total pattern of activities and content themselves by serving only as recreation centres.

Community centres have been set up in India under various programmes. Some have been set up by private agencies. Most of them have been set up by the agencies responsible for social education in a particular area, for example, the State Education Departments. An overwhelming majority of centres under this category have been set up in the development blocks in the Community Projects and National Extension Service areas. Up to December 1955, nearly 63,000 centres were set up in about 800 development blocks in the country.

The Ministry of Education has also encouraged the organization of community centres under some of its schemes. It has encouraged the utilization of schools as community centres after school hours, also the setting up of model community centres in special areas. These have been fairly successful. During the first five-year plan ending 31 March 1956, nearly 454 schools began to function as school-cum-community centres and 160 model community centres were set up.

Some of the best community centres have been set up in the armed forces especially in the army. Every unit has an information room with newspapers, charts, posters and daily news bulletins and offers accommodation for film shows, listening groups, drama parties, debates, symposia, brains trusts, etc., and also serves as a hobbies and handi-crafts centre.

Youth and Women's Clubs

As we said earlier, one of the important roles of social education is to stimulate the people to give of their best to the development of the country that is now taking place through its five-year plans, and we seek to achieve this through community effort. With this aim in view social education workers have tried to form local groups and induce them to adopt certain programmes. It is intended that these groups will replace the obsolete and yet tenacious caste groups and organize the community in accordance with the needs of the times. Most groups, once established, achieve a role in their communities which goes beyond that of social education. It is an essential part of the social education movement to increase and vitalize these groups.

Some of the groups, such as co-operatives, *panchayats* (village self-governing councils) and *vikas mandals* (development councils) really lie on the fringe of the social education movement. Once they are set up they have an independent life of their own. There are, however, other groups with which social education is more intimately concerned—the youth and women's groups.

Youth groups start mostly as groups interested in games and sports. While, therefore, formally speaking, their work lies outside social education proper, yet they have a social educative import inasmuch as they teach youth new ways of group life. Some youth groups or youth clubs take on various functions in the life of the community. In the form of *Gram Raksha Dals* they are responsible for protecting the village against outside anti-social elements and obnoxious beasts. Under the name of Young Farmers' Clubs they have been responsible for undertaking agriculture or allied projects and have done some of the most remarkable work in the field, especially in the Punjab.

Work with women is perhaps the most difficult because of their backward social status and the great dearth of women workers. As far as possible each Development Block is given a woman social education organizer. She is expected to organize women in *mahila samitis* (women's clubs or associations) to carry on her programme of activities.

Most youth and women's groups have been set up by social education workers in the Community Projects and National Extension Service areas. Up to December 1955 nearly 800 Development Blocks had organized about 53,000 units of peoples' organizations which included groups to be mentioned later on.

Libraries

At present the library service of the country is very poor. We have nearly 32,000 libraries in the country, but most of them are small and stagnant collections of books attached to social education centres or other institutions. Between them they have hardly one book for every 50 of our people and 10 persons are estimated between them to read one book in a whole year. After a brief spurt of activity these libraries usually lapse into a state of inactivity and oblivion.

In order to knit them together into a co-operative system, the Government of India sponsored a scheme for the establishment of district and central state libraries. The district libraries will serve the towns and villages in their respective areas, either independently or through the existing small library units. Similarly, state libraries will support district libraries and perform functions which only state libraries can perform.

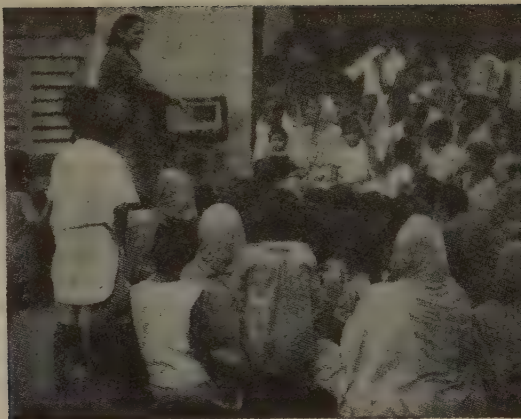
During the first five-year plan, i.e. up to the end of March 1956, nearly seven states decided to set up their state central libraries, and about 100 districts have obtained their libraries out of a total of 320 districts in India. It is hoped, by the end of the second five-year plan, to complete, or very nearly complete, the programme of giving every state and district in India its library. Recently, a Library Committee was set up to study the library situation in the country and recommend measures which the Government of India may adopt to quicken the pace of library development in India.

The Delhi Public Library deserves a mention even in this short note, as an inspiring example of co-operation between Unesco and the Government of India in providing an urban public library service which will act as a model for such service in South-East Asia generally.

Other Organizations

Lastly, there are the miscellaneous types of organizations which the social education workers in the country are sponsoring, set up for celebrating national festivals and other important days (e.g. the Social Education Day), exhibitions and *melas* (educational fairs), as well as programmes of collective manual labour for the benefit of an entire community. The latter type of programme has been a fair success. The curse of the Kosi River in India, which used to flood its basin every year with the loss of thousands of lives and much property, is well known. During the last two years the river has been controlled partly by the collective labour of the people who have, so to speak, established a 'Kosi tradition' which social education aims to sponsor.

A group discussion follows a radio broadcast in this class organized by the Bombay City Social Education Committee. (Photo: Unesco.)



METHODS

An ever more active participation of adults is encouraged in social education activities.

In many places radio-listening groups have been organized. Discussion groups are also becoming a favourite technique of social education. Demonstrations too are taking an increasingly important part in education, health and agriculture—for example, since the commencement of the Community Projects 1,129,000 demonstrations have been held by village level workers and others in agriculture alone.

Excursions have also been adopted by social education organizers in the Community Projects. Sometimes farmers are taken on a sightseeing trip to worthwhile projects in which they are interested. In general, excursions are gaining more and more importance in the Indian educational scene, both because of their educative value and because they rouse national consciousness by bringing people to see the efforts of their compatriots in other regions and take a collective pride in the achievements of our people.

MATERIALS

We will mention here three media which are being widely used in social education: the radio, visual aids and printed material.

The Radio

Programmes for women, children, farmers and villagers in general and industrial workers are broadcast from 22 centres in the country in English and in local languages.

At the receiving end there are about 900,000 domestic radio sets in the country. Education Departments, either from their own funds or from external aid, have set up community sets in many schools and social education centres.

Visual Aids

Exhibitions and film shows have always had their place in social education. During 1953-54 more than 6,000 shows were reported.

Up till March 1956 the Community Projects had distributed in different states 20 fully equipped mobile cinema vans, 335 fully equipped trailers and 208 magic lanterns and filmstrip projectors. Further, some states have good audio-visual departments and film libraries to support their programmes of visual education.

The Films Division of the Government of India has a programme for producing 12 educational films every year. Besides, some of the states produce their own films.

Exhibitions are now reported in increasing numbers. In the Community Projects the *melas* (fairs) and the festivals provide excellent occasions for exhibitions on health, the five-year plan, the work of the Community Projects and other subjects of importance for the people's welfare.

Literature

In 1950, the Government of India took the first step, in co-operation with the Idara-Talim-o-Taraqqi, in increasing the volume and quality of social education literature. 'Easy-to-read' pamphlets on a variety of subjects were brought out. This was warmly welcomed by various states, and private publishers were tempted into the field.

The problem remained of improving the quality of such literature. The Government of India in co-operation with the state governments has taken a few steps in this direction. Every year prizes are offered for good books for neo-literates in every regional language. Apart from prize books, good books for neo-literates in Hindi are purchased in bulk, the State and the central government dividing the costs equally and the central government in addition paying the transportation and packing charges. An effort is made to train prospective authors through literary workshops. It is proposed to organize four such workshops a year. The Ministry of Education has its own programme for bringing out model social education literature, and assistance is given to state governments to sponsor similar programmes. A National Book Trust has been set up to produce outstanding books cheap and in large numbers in all the regional languages of the country. Regional Book Trusts will supplement the work of the National Book Trust.

ORGANIZATION

Social education work in India is being done by: (a) voluntary organizations, which sometimes receive aid from the government; (b) semi-governmental organizations, like the Bombay City Social Education Committee and the Mysore State Adult Education Council; (c) the state governments; and (d) the Government of India.

For the most part voluntary organizations concentrate their efforts on literacy classes. Very rarely do they take up work in civic and health education. Semi-governmental organizations have a proud record of work in India. The work of the two associations mentioned above has gained international recognition. It covers almost all facets of social education as we know it in India. The Indian Adult Education Association has by its numerous activities richly deserved the leadership it has provided to social education workers all over the country for the last two decades.

The state governments have at present an almost diarchical system in social education. The Education Departments continue their social education work along the old lines, while the Community Projects have taken up with vigour the new aspects of social education. This diarchy has to be resolved, and several state governments are making a serious effort to bring social education work under one authority, if not under one administration.

By far the most important social education work in the states is done in the Community Projects and National Extension Service areas. Each Development Block has a provision of Rs.50,000 for social education for three years, out of a total budget of Rs.1,500,000. This excludes the salary of social education staff. Similarly, each National Extension Service Block has a provision of Rs.25,000 for social education out of a total budget of Rs.750,000.

In the Government of India, various ministries have their own social education programmes for their employees. Some of them, like the railways, have their literacy programmes. Mostly, however, the programmes are confined to visual education through films shows, some entertainment, classes for women in crafts of interest to them, and rudimentary library work.

The most important work by any of the central government departments is done in the army, where illiteracy has been all but wiped out. There is also provision for higher educational examinations leading up to the First Class Army Certificate of Education, which is equivalent to the matriculation examination of the universities and boards of secondary education. In all units there are information rooms which are good community centres. The soldiers are also given general education through excursions, talks, etc. The work in the navy and air force is of a similar nature, though not on the same scale as in the army.

The Ministry of Education is responsible for the co-ordination of social education work throughout the country.

PERSONNEL

Trained personnel is essential for supporting the social education institutions mentioned above.

There are the local voluntary workers in villages, towns and cities of India, who devote a part of their time to work in some aspect of social education in their spare time and without payment. Recently, more and more emphasis has been placed on the need to raise the quality and quantity of such workers. The community development schemes in India make this one of their essential aims. Not only are such workers necessary for the fulfilment of our five-year plans but they have also eventually to take up the work being done under the government's aegis.

Then there are the part-time workers. A most important section of these are the primary school teachers. An overwhelming proportion of literacy work is done by these teachers for some remuneration. In fact, in some states they are required to do this work as a part of their official duties. It is estimated that nearly 4 per cent of primary school teachers devote some of their time to this work.

In the well-organized Development Blocks the village level workers are responsible for primary contacts with the people in the field of social education, as in any other field. At the end of December 1955, 11,325 village level workers were on their jobs in the country.

It is, however, the social education organizer who is now the backbone of the social education personnel of the country. Each Development Block, consisting of about 100 villages, has two social education organizers as part of its permanent staff. The organizer is trained for his job and is launched with a definite programme. He is expected to execute programmes at three levels of intensity—a maximum programme in the village which forms his headquarters, a fairly comprehensive programme in each of the villages which is the headquarters of the village level worker and a minimum programme in the remaining villages under his charge.

At the end of December 1956 there were 1,696 social education organizers on their jobs in the various Development Blocks in the country.

The staff in Education Departments in the states supervise social education work. Sometimes inspectors of schools are expected to do this work. The departments may be staffed to do visual education among adults.

In the original Community Project Areas, consisting of three Blocks, each project was given a Chief Social Education Organizer in addition to six social education organizers. Later on this post was abolished and the Ministry of Education asked the various state governments to appoint district social education organizers in each district. Nearly seventy of the districts had their district social education organizers by the end of the first five-year plan. It is expected that all the districts will have their organizers by at least the end of the second five-year plan.

The work of the district social education organizers is two-fold. In the first place, they will act as administrative heads for all the work done in a district in or outside the Development Blocks, and will act as administrative channels from Education

Department to social education organizers. Next, they are expected to advise the social education organizers on the more difficult problems which they face in the course of their work.

Each state has also been requested to appoint Deputy Directors of Public Instruction or Deputy Directors of Education for Social Education to supervise, control, plan and guide social education work throughout the state.

THE TRAINING OF SOCIAL EDUCATION WORKERS

The various types of personnel enumerated above and other workers in the field of social education can do their work with understanding, intelligence and efficiency only if they are trained for it. The State Education Departments, the Community Projects Administration and the Ministry of Education regard this training work as most important for the success of social education in the country. We will mention here certain types of training institutions or devices being utilized in the country for this purpose.

The most important institutions for training local leaders are the Janata Colleges. Hitherto the Janata Colleges have been working more or less as experimental institutions. Recently, however, a seminar was held on the Organization and Functions of Janata Colleges and it is hoped that as a result of the seminar the curriculum of the colleges will be stabilized and made uniform in all the states in the near future.

The training of local leaders is also effected by one-week or two-week camps organized by social education organizers in their respective areas.

Almost all State Education Departments organize short courses for the training of literacy teachers. During 1953-54, over 4,000 teachers were trained in this way. Recently, a scheme was worked out, in co-operation with the Ford Foundation, to train 42,000 teachers in the course of the next five years for a comprehensive course of social education.

The Government of India has since 1953 been sponsoring literacy workshops for the training of authors for producing reading material for neo-literates. About eight workshops have been held so far. Each workshop trains about 20 to 25 authors for a period of a month. Besides learning the techniques of writing for neo-literates, the authors are also expected to produce some reading material during the period of the workshop.

Both the State Education Departments and the Government of India hold short courses or seminars for training some types of social education workers. The Janata College seminar held in February 1956 has already been mentioned. During the last three or four years the ministry has held or sponsored or joined in four seminars for the training of audio-visual workers.

The most important institutions for training social education personnel are, however, the social education organizers' training centres, just as the social education organizers are the most important part of the social education personnel. Recently, the number of such training centres has been increased from five to nine and it is expected that the tenth centre will open shortly. Each centre trains two batches a year in two courses of five months each. Each batch consists of 60 to 80 persons. The syllabus includes the whole gamut of work in the Community Projects, with special emphasis on the content, techniques, methods and materials as well as administration of social education.

The Ministry of Education has set up in Delhi a national fundamental education centre for training higher personnel in the field of social education, such as the district social education organizers, the principals of Janata Colleges, etc. Unesco has extended its co-operation and assistance to this centre.

CONCLUSION

We have described very briefly the organization and the working of social education in India. We have seen that this movement has before it definite ideals. It is of the nature of ideals that they are never fully achieved. People can realize them only in terms of

their striving and their capacity. It is, therefore, not possible to measure the achievements of social education in any mathematical terms, except perhaps in a limited way in the field of literacy. However, those who have their finger on the pulse of the masses are of the opinion that the social education movement has come to occupy an integral place in the country's development efforts. Indeed, in many places social education organizers have been called the 'sappers and miners' of Community Projects. There are many imperfections in their work and it is too early yet to make exaggerated claims of success. Still, the opinion of those who work among the masses is significant. They say that Community Projects have brought a sense of purpose and joy to the lives of the villagers and that social education has played a role in this achievement. If the villages of India are today humming with greater activity than ever before, some credit for this must go to the social education movement.

RETROSPECT

If the two parts of this review of fundamental education have reflected the interaction of thinking and practice they have also demonstrated the very varied conditions in which fundamental education operates and the difficulty of drawing up definitions which apply satisfactorily to all realities.

Mr. Elvin has described a great variety of organizational patterns from one area of Africa alone, in which the distinction between community development as 'an educational process' and fundamental education as 'the educational component' of community development is not always clear.

Mr. Ríos has emphasized both the importance and difficulty of securing interdepartmental co-operation in an integrated programme. He has also suggested a possible solution to his problem in proposing that a comprehensive national programme of what might suitably be called community development be co-ordinated by a supra-ministerial body, such as the Bureau of the President in Brazil.

Mr. Sohan Singh has indicated how social education fits into the Community Projects in India, but he too notes an unresolved dichotomy between the Ministry of Education and the Community Projects Administration. It is interesting to find in the September 1956 number of *Kurukshetra*—that admirably critical journal of the Community Projects Administration—an article by Mr. N. R. Malkini, M.P. He writes: 'What was formerly called adult education is now dubbed "Social Education"'. It is defined as comprehensive education for community uplift through co-operative action. It thus includes, besides adult literacy, programmes for health, recreation of adults, economic betterment, and citizenship training. There was a time when many did not know what was meant by Social Education. But at present it seems to signify all things to all persons. Being in an experimental stage it is difficult to judge about its tangible and measurable results. . . . The whole concept of Social Education is new and its realization in a highly fluid state. This work should better be delegated to the Education Department.'

Mr. Oppen and Mr. Miñano García are both dealing with 'fundamental education teams'. We shall perhaps never resolve this controversy between the relative merits of the team and the individual worker, but it is important to know what we are arguing about. There are many varieties of team used in different countries at different levels in community development and fundamental education. The planning commission or interdepartmental committee that co-ordinates a national programme is a team. The group of administrators and technical officers which manages a field project is a team. There are production teams making films for fundamental education. But all these are at least one remove from the people in the communities—supporting rather than directing services. Mr. Miñano García on the Rio Coco has officers from the departments of

health and agriculture on his staff, but employs four more or less mobile fundamental education teams of CREFAL graduates. They work directly with the people, but also through eighty-two rural teachers in the communities. They are not alternative to the individual village teacher but complementary to him, helping, training and supervising him.

Mr. Opper also describes 'front line' teams in Thailand. And both the Thailand and Nicaraguan teams are made up of what we may call 'specialists at a sub-specialist level'. They are teachers by background, employed by the Ministry of Education, but have been given some training—each in a different field, such as literacy, home economics, agriculture and health. Objection is often raised, and with reason, by departments of health and agriculture to this 'sub-specialization'. Clearly the ideal team is a team of technically trained people, each provided by the appropriate technical department, in a comprehensive community development project. Where technically trained people do not exist—in the 'untouched' area—what then? The multi-purpose worker, say one to five villages, or the rural teacher trained for fundamental education as described by Mr. Montoya Medinacely, or the sub-specialist team, or a combination of any or all of these? Whichever it is, they must be supported, guided and technically controlled by the departmental specialists—working we hope as a team—in the nearest government or project centre.

Meanwhile we cannot and must not control from Paris or Geneva the healthy diversity of experimental activity. We can only watch and study these experiments and ask our readers to report to us their experiences and ideas, so that we can pass them on to others facing the same problems.

UNESCO ASSOCIATED YOUTH ENTERPRISES—I: A QUAKER INTERNATIONAL WORK CAMP IN KENYA¹

Besides the Unesco Associated Projects in fundamental education, already well known to our readers, a scheme for associating youth organizations with the work of Unesco was announced in 1955.² The establishment of this system of Associated Youth Enterprises provides an excellent opportunity to relate—in a more regular form than has hitherto been possible—significant experiences in the field of youth work to fundamental and adult education. The system, which has been conceived as an integrated programme of international action associating experimental projects in the field of international understanding and co-operation and the development of social responsibility among young people, now includes thirty-four projects.

Extracts of reports on these enterprises, particularly those relating to the participation of young people in the life of the local national and international community, will appear as a regular feature from now on. The projects differ in many respects from others described in this bulletin. In recent years, the programmes of youth organizations have aimed at increasing the active participation of young people in community life, as distinct from the traditional conception of educational and leisure time activities, which tended rather to isolate youth from the community as a whole.

In many instances, the projects undertaken by these young people would require professional skills and techniques which they may not possess. However, in assessing the results of their contribution, one

1. Notes by Horst Rothe.

2. See note in our April 1956 number, p. 87.

must not overstress the technical aspects but also take into account the valuable educational experience gained. It is evident that such activities can only be undertaken provided the organizations and groups adapt their methods and techniques to the immediate task at hand.

The articles in this column will, therefore, attempt to bring out particularly this new departure in youth work, and, as far as is possible, only significant experiments will be described. As a first entry we print below a report of an Associated Youth Enterprise sponsored by the Friends World Committee for Consultation, Woodbrooke, Birmingham 29, U.K. (Editor.)

Although it is debated whether all the diseases suffered by Africans are the result of Western colonization, it cannot be denied that tuberculosis came with foreign settlement, detribalization, urbanization, and industrialization. To help combat TB by the building of a new TB ward and a rehabilitation settlement is therefore in some degree an act of atonement, especially if it is built by an international group of volunteers which includes both Westerners and Africans.

This is the idea underlying the work camp at Kaimosi, Kenya, which is being sponsored by American, British and African Friends. The camp is working in the grounds of the Friends Africa Mission, and the TB project will be a part of the Friends Hospital run by the mission. It is planned to build a least ten houses 22 feet by 28 feet, a TB ward 112 feet by 20 feet with an 18 feet by 28 feet wing which will house thirty-six beds, to convert several acres into vegetable gardens, and to establish a dairy.

Ten months after the beginning of the work camp in February 1956, four houses were finished, the walls of the TB ward were rising rapidly, the vegetable gardens were already yielding good crops, and the dairy with ten Friesian cows and two calves was already well established. The houses are well built of hollow concrete blocks, with concrete floors, cement asbestos roofing, large steel windows, and inside sanitation. They set a good standard for African housing, being gaily coloured, situated on raised ground and surrounded by gardens. The TB ward will be built in the same way and will form an architectural unit with the rest of the settlement.

Everything is done by the campers themselves. They make the blocks, dig the foundations, haul, do the roofing and painting and plumbing, and install the fluorescent lighting. The gardens, originally begun by an English Friend and now cared for by a young Danish gardener, are terraced along the slopes and are in part irrigated by waste water. Bananas, corn, soya bean, pineapple, sweet potatoes, cabbage and many European vegetables are grown: enough to feed the work-campers themselves and to contribute considerably to the hospital's needs.

The dairy, under the direction of the mission agriculturist, owes much to the counsel of an American work-camper experienced in such work. After four weeks of hard work, the construction of a brick milking house was completed, the bricks being salvaged from some old hospital buildings. In October, eleven cows were purchased, of which one died. Four calves were born, one of which was stillborn and another blind. Milk yields are slowly rising; at present the milk is being sold to help finance the dairy and its extension.

In addition to all this, the work-campers helped the mission's industrial department, after severe flooding, to rebuild—in less than a week—a bridge and a road: an achievement that won for them the good opinion of the African public in North Nyanza.

But the outward achievement, gratifying as it is, is not the most important. More important is the success of building human relationships and establishing the idea of international voluntary work camps for peace in a country where racial segregation, though not the law, is still practiced. In such a setting the idea of community living, housing, eating, and recreation was enough, the more so in that the community consists of hardworking young white men side by side with Africans. It should be emphasized, by the way, that neither of the sponsoring organizations in America and Britain respectively, nor yet the mission at Kaimosi, asked the campers to decide about their mode

of life. Of their own free will they decided on common living, common housing, a common table and common recreations; of their own free will they decided that the African work-campers should be asked to make sacrifices like the Europeans.

A menu based on simple but high-value European food has proved very successful for the African campers. After some weeks their working ability and endurance increased rapidly as a result. At first the camp was almost entirely under European leadership; but now responsibilities are being more equally shared. African campers usually stay only about three months; the Europeans and Americans agree to serve for two years. It is significant, however, that most of the Africans wish they could stay longer in spite of the fact that the camp has meant much harder labour for them than they have known before. One young African work camper, John Makesi, has been with the camp since it began, and in him we hope to see a future African work camp leader and organizer.

Africans who have participated in the work come from a number of different tribes in North Nyanza. Most of them are of intermediate standard in education, and their ages range from 17 to 25. They are chosen by the Secretary of the East Africa Yearly Meeting of Friends. It is hoped that in the future we shall be able to get some volunteers of a higher educational standard—students from the Makerere College in Uganda perhaps. At present there are two American work-campers, one English (the English gardener left in August last), and one Danish. During a university vacation, an American student came to join the camp at his own expense, and we were most glad to have him. There are now nine work-campers in all: the four Westerners and five Africans.

The camp is being run economically, with daily food costs as low as 2.50 shillings per person. The living costs of the Westerners are paid by the American Friends Service Committee and the (British) Friends Service Council; those of the Africans come out of the building funds. A contribution from Unesco of 2,852.83 shillings was gratefully received—indeed this article must end with a word of deep gratitude to all who have enabled us to make such a good beginning in this venture of faith.

NOTES AND RECORDS

We have sacrificed most of our space in this number to the articles which precede this section. This has been done so that the presentation of the different points of view regarding the nature and scope of fundamental education could be adequate within the space limitations of the bulletin. The Notes and Records section this quarter is therefore confined to items taken from Unesco's programme (Editor.)

UNESCO PROGRAMME IN THE PRODUCTION OF READING MATERIALS FOR NEW LITERATES

Previous notes¹ have familiarized our readers with some aspects of this programme. They will be interested to learn that the General Conference of Unesco at its ninth session in New Delhi, November 1956, authorized the Secretariat to continue its activities on an increased scale in this regard during 1957 and 1958.

We recall that it had been decided to concentrate these activities in four countries of South-East Asia where needs were great, namely Burma, Ceylon, India and Pakistan. During 1956-57, while financial assistance was given to operating agencies to produce books and periodicals for new literates, stress was also laid on certain aspects of basic research. Thus in each country Unesco commissioned the carrying out of surveys of needs and resources, the compiling of lists of books already produced, the construction of graded word lists for languages where none existed, the carrying out of certain experimental projects the results of which might guide future action. Training was given through fellowships, within and outside the region, and experienced workers in the region were invited by Unesco to a meeting in Pakistan so that they might examine together their common problems and advise the Secretariat.

With this background of knowledge and experience gained—supplemented by studies commissioned from Africa, Latin America and the Pacific—the Secretariat intends during 1957-58 to emphasize in its activities in the area the training of writers and producers of books and direct assistance to operating agencies to expand their production programmes. These agencies will be provided with financial aid, equipment, consultant services and fellowships for their staff, so that they may be helped to realize more rapidly the aims they have themselves laid down.

It is planned to hold a training seminar for six weeks in co-operation with the Burma

Translation Society at Rangoon during the latter part of 1957, and technicians from the region will be assisted in attending this.

Certain of the studies carried out during 1955-56 will be made available in printed form to all Unesco's Member States. During 1957 a volume in the series *Monographs in Fundamental Education* will be printed in English, French and Spanish. A book on the editing of periodicals for new literates should appear during the same year. This will include some generalizations from experience surveyed and a series of case studies of periodicals published by literacy agencies in widely different circumstances. A handbook on the problems of small printing establishments working in underdeveloped areas is also under preparation. This latter is primarily aimed at facilitating the publication of periodicals for new literates, but it is hoped that it will be also a small contribution to the development of printing generally in these handicapped areas.

'SERVICE TO PEACE'

Following the publication of Unesco's first poster set, 'Knowledge Knows No Frontiers',² a second set of similar size entitled 'Ten Years of Service to Peace' has now been issued. The set comprises 12 photographic posters illustrating Unesco's activities and is useful for display purposes in schools and clubs. A series of 'Photo Stories' has also been produced in recent months, depicting particular aspects of Unesco's work, such as the Delhi Public Library, rural education in Iraq, and the need for more schools and teachers for children throughout the world. These 'Photo Stories' can be reproduced in local magazines and newspapers and are suitable for classroom display.

All the above items are free on request from Public Liaison Division, Unesco House, 19 avenue Kléber, Paris-16^e.

1. See, in particular, notes appearing in our April, July and October 1956 numbers.
2. See note in April 1956 number, p. 87.

GIFT COUPON PLAN

The Gift Coupon Plan continues to help build friendly relationships among people of many lands, by enabling groups and individuals to have a personal share in helping provide educational equipment to those in need. Groups in 18 donor countries are meeting the needs of schools and similar institutions in several Asian, African and Latin American countries, by using Gift Coupons to transmit money abroad for the purchase of equipment.

TECHNICAL ASSISTANCE PROGRAMME

Adult and Fundamental Education in the Philippines

The Philippine-Unesco National Community School Training Centre was established in 1953 at Bayambang, in the province of Pangasinan. Its subsequent development has coincided with an important expansion and re-orientation of the fundamental and adult education programme in the whole of the Philippines, characterized particularly by the growth to maturity of the community school. The province of Pangasinan served, in this context, as a kind of demonstration area.

The once independent Office of Adult Education has been absorbed into the framework of the administration of the public schools, which has definitely added to its power and enlarged its opportunities for serving the nation. The fusion has not only contributed to the education of schoolchildren but also provided a large army of teachers and older-age pupils as potential agents of adult education. Furthermore the inauguration of the President's Committee on Community Development marks a new era in the field of rural improvement in the Philippines. The set-up of this new body closely follows that evolved in some other Asian countries, being a separate body which considers the public schools as one of the developmental agencies of the government in charge of education. There is much willingness among community development workers and public school officials to co-operate with each other fully in order to make the President's programme of *barrio* improvement a success. For the purpose of enriching his school curriculum and for maintaining educational contacts with the community, the public school teacher will continue to form and develop the organization of the *purok* (a neighbourhood or subdivision of a village). Under the scheme, there will be a trained adult (community) education supervisor for every province in the country, who would be a joint secretary of the Provincial

Development Council with the Community Development Officer, and who would act as a close liaison between the public schools and the other agencies of community development. Such an arrangement will provide continuity with the existing pattern of community development and eventually offer a fresh approach to community development.

Whatever the organizational relations between adult education and community development may be, the need for further technical preparation of adult education personnel is clearly indicated. In the opinion of Mr. T. Krishnamurthy (India), who has recently completed a five years' mission as Unesco adult education specialist in the Philippines, supervisors and project personnel in adult education need to possess skills in the following subjects:

- adult learning and social change, including Philippine culture, rural anthropology, functional literacy, and factors of social change;
- communication techniques for adults such as public speaking, workshop procedures, reading materials, visual aids, filmstrips, extension procedures;
- community organization and relations including organization of youth activities, junior *purok* organization, co-ordination of *barrio* activities, co-operatives, training for leadership and evaluation of community development;
- community development including one or more skills needed in such activities as rice culture, horticulture, poultry raising pig raising, rural housing, public sanitation, home industries, etc.;
- community school curricula for elementary and secondary schools and the problems posed by extension of these to the community.

Attempts were made at the first and third of the three national training programmes held at the Bayambang centre (for details of one of these, see Volume VII, No. 4, of this bulletin, page 182) to provide training in some of these specializations.

The Philippine-Unesco Centre was started to demonstrate the extended scope of adult education through the community school. Its demonstration and training functions proper were, however, not begun until early 1955. Since then the work of counteracting the identification of adult education with mere literacy teaching has been placed on an organized basis. Thus there was experimentation with *barrio* seminars for the training of lay leaders (at first recruited amongst wealthier villagers) in group dynamics and methods of community

development, as well as with 'teacher coordinators' for whom suitable courses were organized. The centre is now preparing to demonstrate how the school personnel can work together with the newly appointed community development officials. New techniques have also been tried by the elementary schools of the Bayambang district and the Provincial Normal College of Pangasinan largely inspired by the centre. A district supervisor appointed

to assist the adult education supervisor in the production and publication of curriculum aids, including reading materials, constitutes a novel departure on the part of Pangasinan province. Finally, it is hoped that the Community Literature Association and the Promotion of Community School Libraries will, through the assistance of the centre, be enabled to run as provincial projects.

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CONTENTS

Editorial: Adult and Workers' Education.	105
The Relationship between Adult and Workers' Education, by A. S. M. Hely	108
The AFL-CIO Workers' Education Programme, by John D. Connors.	112
The Finnish Workers' Institutes and Colleges, by R. H. Oittinen	115
The Role of 'Arbeit und Leben' in German Workers' Education, by Hans Boulboulle.	124
Workers' Education in France and the Role of the Strasbourg Institut du Travail, by M. David	127
Secondary Schooling for Adults in Poland, by Josef Barbag.	132
Adult Education in the Union of Soviet Socialist Republics, by N. Naumov	135
Correspondence Courses in Swedish Workers' Education, by Torvald Karlbom	140
The University Tutorial Class in the United Kingdom, by S. G. Raybould	145
Contributors to this issue	149

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FUNDAMENTAL AND ADULT EDUCATION

Vol. IX (1957), No. 3

EDITORIAL

ADULT AND WORKERS' EDUCATION

Is workers' education a special kind of education, or just adult education among workers? That the term 'workers' education' has been introduced and is commonly used alongside with 'adult education' argues some historical distinction.

There are no doubt special needs for education among large groups of the workers, who in most countries are educationally 'under-privileged'. It is natural that the programmes for such education are partly shaped to equip the workers for responsible work within their own organizations—co-operative societies, trade unions, etc. In many cases such a purpose has been the stimulus for workers' organizations to start educational activities among their members and, at the same time, for individual workers to respond willingly to such initiatives, even to demand them. It has generally proved the case, however, that educational programmes among workers grow wider and wider in scope where workers' organizations grow strong and where the living standard of workers is also raised. In these cases the borderlines between workers' and general adult education vanish.

Programmes, contents and purpose of workers' education are, however, still in dispute. Some maintain that activities should be limited to subjects directly connected with the organizational interests of workers and to studies of their social and political problems, while others argue that workers' education should try to meet all interests and educational needs of workers in their daily work, as trade unionists, as citizens, and as individual persons in a changing world.

Whatever the emphasis should be, Unesco has been conscious of the importance of workers' education for some time, and during 1952-53 concentrated its adult education programme on it. Alone, and also in co-operation with the large international labour organizations, Unesco arranged seminars and courses with the purpose of studying and analysing problems affecting principles, programmes and methods in workers' education.

Unesco continues to co-operate with the international labour movements which, with the financial and technical support of Unesco, arrange various courses and projects with the purpose of training leaders and studying programmes and methods in workers' education. It is quite normal that this co-operation is more and more co-ordinated with the general Unesco activities in the field of adult education.

This issue of the bulletin presents a number of articles on aspects of workers' education, its methods and programmes. The articles reflect in most cases experience from countries where workers' education already has a certain tradition; but they do not pretend to give a complete picture of the many-sided possibilities in workers' education.